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The Pastor

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The Pastor

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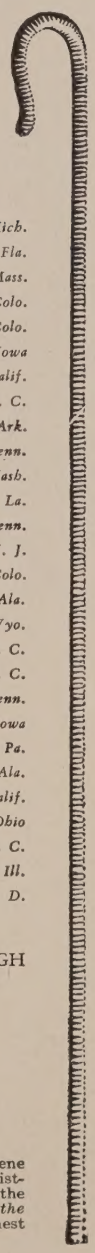

THE COVER: This might be a scene near the heart of some city this Christmas Eve—a mother and child lost in the rush of festivities. *It happened on the first Christmas, too.* Drawing by Ernest A. Pickup.

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EDITORIAL

The Greatest Gift of All

WEEKS ago we noticed heads of Santa Claus popping up in newspaper advertisements, department stores, book stores. This was two weeks before Thanksgiving, a celebration that seems to have slipped downward in the scheme of seasonal merchandising and is being lost in the pre-Christmas rush. We detect certain pangs of dread and frustration as Christmas approaches. Here we are on the eve of one of the highest and holiest days of the Christian year, participating in the frenzy but wishing that it will soon be over.

Is the festival of Christmas becoming submerged in a pagan holiday? It brings feverish activity, an atmosphere of anxiety about what we shall *get* for Christmas, organized indoctrination of little children—through television and other media—to expect the wrong things, riotous and profane enjoyments associated with some festivities at Christmastime. If Christians have tried to transform pagan festivals of northern Europe into a celebration of the Incarnation, they have not yet succeeded.

Yet, the church may have contributed to this state of affairs. This ought to be known if we are to improve the situation. The church has erred fundamentally by making its eternal gospel more-or-less irrelevant. The Christmas story can be the most gripping and the most satisfying story of all. But it can also be sentimentalized and washed out of our hearts with platitudes. We fear this has been done too often even from the pulpits of our churches. (Those that follow classical worship forms of the Christian year have an advantage; for they use a great deal of biblical and traditional language to present the Incarnation in a way that has been found holy and meaningful down through the centuries.) When we make the Christmas story merely something that happened a long time ago, it centers our emotions on the lives of others—a hardhearted innkeeper, some curious wise men, a lovely mother, the wicked ruler of Judea—instead of on our lives. It is our own wickedness that the gospel wants us to be aware of.

By letting harmful practices and conventions of secular culture go unchallenged, the church abets the pagan aspects of the Christmas festival. December 6 is Commitment Day. This will give pastors a ready-made opportunity to deal creatively with the numerous and tragic problems brought on by use of beverage alcohol. But the church must go beyond this, seeking to come to grips with some other basic practices that need to be challenged. We let Christmas parades, for example, go on year after year as purely merchandising stunts. Some do include a religious float, and credit is due those few communities in which the church has aggressively assumed responsibility for making the Christmas carnival a strictly religious affair. Generally across the nation, however, we let Blah's Department Store or the local merchants' association take over the show. We let go unchallenged the giveaway television shows that sell our children on the idea that the importance of Christmas lies in getting things. This makes it more difficult to teach them really how to share with their neighbors, either in the slums of our own community or in faraway lands.

While rendering homage to the Word made flesh we, too often, place our hope of salvation in other things. We go around our own religion, so to speak, in an effort to find security and peace. We make ourselves comfortable in this world at the expense of security in our God. Christmas ought to make us sensitive to this, but we seem to have so little faith that we cannot really place our hope in the Prince of Peace. Whenever we fail to say a loud "No!" to the conditions that cause people to live half-starved or half-clad or half-housed anywhere in the world, we are thereby honoring practices that would be condemned by true standards of the faith we profess.

Having said all this, it must be added that the church is the one institution in our society that has kept something of the spirit of Christ in Christmas. This is no effort to cancel or relieve what has been said above, but to indicate that there is real hope that churchmen can recapture Christmas as a celebration worthy of the Advent of Christ the Lord. Some noble examples of a creative and effective approach to Christmas should be noted. Christmas music has been kept alive, despite the competition of "Rudolph the Red Nose Reindeer" and other popular jingles. Services in our churches are a sign of the religious significance of the Christmas festival. Churches have preached the good sense of keeping distilled spirits away from Christmas festivities.

But these and all the other things the church has so far done at Christmastime are not enough. We need to explore every positive suggestion that might come from the creative mind of any pastor. Therefore, we of THE PASTOR would welcome your ideas so that they can be shared with other readers. What is your church doing to make Christmas a *holy* day in your community?

If the merchants are going to start two weeks before Thanksgiving to soften up the public to buy their goods, we must start a month before that to prepare for the coming of the Christ-Child. We must tell the story not as merely an event of long ago but as an event that comes into people's hearts today!

More important than any of the seasonal things, however, are the permanent, day-by-day aspects of the kind of life God made possible by sending his Son into the world. Perhaps we need to teach our people simply how to receive a gift with grace and humility. If we can learn that, then we shall know how to accept the greatest gift of all, the "Lord Jesus Christ . . . who for us men and our salvation came down and was incarnated and was made man. . . ." That is the meaning of Christmas.—*N. S. C.*

Slants on the Secular

By JESSE C. BURT, Jr.

TODAY we are seeing good news of an emphasis upon adult education. For example, the University of Tennessee's Extension Center at Nashville reports a flood of enrolment: 1,200 adults. And in 1952 the Ford Foundation granted $8,600,000 of its total allotment of $37,865,235 to the Fund for Adult Education.

Frank Laubach has worked in 68 countries and has led the program of the Committee on World Literacy of the National Council of Churches. It is estimated that 60 million peoples, speaking 200 languages and dialects have been taught to read.

The Fund for Adult Education has recently held something new in conventions at Bigwin Inn, Muskoka, Ontario. More than 150 men and women from all parts of the United States, members of no one organization and in the main previously unknown to each other, gathered for two weeks of intensive study and training in the philosophy and practice of liberal *adult education.* What was new about this gathering is suggested in its name, "The First Community Leadership Institute of the Fund for Adult Education."

Not only is adult education an emphasis, but it is a trend in educational thinking. No fad, or frill, it is two things: a recognition of the desire and potential of adults; a crusade against ignorance.

For a long time we supposed that adults could not learn. There was a curtain that fell across a person's mind at a certain age, we supposed. But thanks to the researches of E. L. Thorndike of Columbia University into the psychology of learning we know today that there is no basis in fact to "you can't teach an old dog new tricks."

It is impossible to overvalue learning.

This is an excellent opportunity for ministers to co-ordinate and guide. If there is no adult education center in your community, why not use your own church?

Further good news about adult education can be obtained by writing the Fund for Adult Education, 595 Madison Avenue, New York 22, N. Y.

ALL this writer knows about Senator Joseph McCarthy is what he reads in the papers.

He has just read reams of copy about the Senator's marriage, including the message of congratulations from the Pope. McCarthy married a lady not previously Roman Catholic.

Like the Senator's investigations, this social item was on the front pages. Not so with two highly significant other stories.

1. The Senator was interviewed about a possible inquiry into the legal profession; he is a lawyer, himself. According to the Associated Press, McCarthy made this remarkable statement: he planned no inquiry unless "we get a formal request from the bar association with assurance of its complete co-operation."

If you are not completely bowled over, note well the next stunning statement, attributed to the investigator of investigators. He was going to first *discuss* with the American Bar Association (and these next are McCarthy's own words, strange though they sound) "whether there is need of an investigation. . . ."

The chance of a possible counter-punch from a professional organization may well have at least influenced McCarthy and the neo-McCarthyites in their choice of targets: professors, writers, and lately, preachers. Certainly the preachers do not have a tightly knit organization like the American Medical Association, to use one ready comparison. But on the other hand, neither have McCarthy and the others looked into medicine or law, or to be perfectly plain, the Roman Catholic clergy, or for that matter, plumbers or engineers or dentists.

The way to meet smearing publicity is to reply with a protest. And that is just what the Methodist pastors of the Memphis District and some annual conferences have done.

The general effect of their resolutions was to decry the recent unfair publicity that resulted from certain operations of the "Un-American Activities Committee," involving Methodist ministers, one of them a bishop of our church.

This action is an assumption of responsibility. Moreover, it fills a moral vacuum into which the vigilantes, the McCarthyites, and neo-McCarthyites have rushed. In addition, this action suggests a practical syllogism for dealing with the complex of McCarthyism: (1) Even writers and professors and preachers do have their professional organizations, in which they, individually, are members; (2) These organizations have a voice; (3) Politicians listen to commanding voices.

A DETAIL of American G.I.'s, mopping up in an advanced area of Korea, found a little Korean boy writhing in a ditch.

He had been badly burned about the face and body, and both hands were gone.

Despite his almost hopeless condition, the G.I.'s took him to medical corpsmen for help. Then the general became interested. He and fellow officers of the First Corps made up $75,000 to provide medical care and artificial arms and legs for these innocent victims of war.

Earlier, Church World Service—representing the Protestant churches of the U. S.—started a project at Severance Union Hospital, Seoul, to provide artificial limbs for Koreans maimed in war.

There are about 20,000 people in Korea with a missing arm or leg or both or with quadruple amputation.

Presbyterian missionary, Reuben A. Torrey, Jr., formerly of China, headed the Seoul project. In the China-Japan War, Torrey himself lost his right arm at the elbow. But he has learned to use a mechanical forearm. He gives both technical and spiritual guidance to others.

To his care, the G.I. protégé was committed.

He has undergone a series of operations, and has been fitted with mechanical hands.

(Jesse C. Burt, Jr., formerly dean of Lambuth College, is now studying in the Vanderbilt University School of Religion.)

Worth while though they may be, efforts that intend only to interest people in "religion," or to increase the membership of the church are not evangelism, writes the professor of Christian Education, Princeton Theological Seminary. He suggests a positive theological approach and offers some—

Axioms of Evangelism

By E. G. HOMRIGHAUSEN

A PROMINENT American churchman recently wrote a letter of commendation to the author of an exceptionally good book on evangelism. He added the observation that if evangelism is the primary task of the Christian and of the Christian community it seems paradoxical that a case has to be made for it! In short, why defend and define evangelism when it is the main business of the Christian Church to make disciples of Jesus Christ?

And yet, it must be admitted that there is a good deal of confusion abroad even among ministers as to the nature of evangelism. If this is true of some ministers, then it is also true of a great many laymen in our churches. In spite of the resurgence of evangelistic concern in every Protestant communion—and among Roman Catholics, too—and the resulting increase in church membership in this country, much still remains to be done to clarify the meaning of the term.

To cite but one illustration, it is doubtful whether 50 per cent of the ministry in the Presbyterian Church, U.S.A., has taken the New Life Movement seriously, although this movement has been vigorously promoted for a number of years. This does not mean that nonparticipating ministers and churches are not Christian or evangelistic! It may be that they are doing the work of evangelism in their own way. They may remain aloof from evangelistic programs because of their fear of, their uncertainty about, or their hostility toward some kinds of evangelism.

While some theological seminaries now include a required course and practical experience in evangelism in the theological curriculum, the majority of them skirt around the subject and leave the field to the Bible institutes and training schools. However, the truth in the barbed statement of the late William Temple is goading the leaders of theological education to take the missionary thrust of the Lordship of Jesus Christ seriously in the education and training of ministers: It is not enough to train ministers to be conservers of Christian institutions; they must become expert in the business of making converts for Jesus Christ. And the spark of commitment must be kept alive as they grow in fellowship toward spiritual maturity.

It may well be that the work of evangelism in the churches will not be effective in the whole church until theological seminaries give prospective ministers a clear understanding of the nature and place of evangelism in the vocation of the church. The fundamental problem seems to be theological. It is dangerous to engage in a program without a clear understanding as to its motivation, its objectives, and its methods!

Early American Evangelism

It is easy to understand why evangelism is so badly misunderstood. The traditional churches until recently have never really believed in evangelism. The classic illustration is to be seen in the rise of Methodism. The Church of England regarded all Englishmen as nominal members of the church. One was born into the membership of the church; he was baptized; he was then ministered to by the means of grace. Who was there to evangelize?

Wesley's methods were simply "sectarian"; they were dangerous because they seemed to be based upon an entirely different conception of the church and the Christian life. Nurture was the method employed by the traditional churches; and they carried this idea to the New World.

In the New World, however, the ecclesiastical restraints were off. It was not long until the whole idea of an "established" or "peoples' " church gave way. The Great Revival of the eighteenth century put the emphasis not so much upon the formal church as upon personal experience and a believer's church.

The camp meeting with its revival technique came into being. Here no mass conversion obtained as in Europe; individuals and families had to be converted. As a result, an evangelistic and experiential kind of Christianity became quite characteristic in America.

The larger churches in this country were the free churches. The consequences are that many of the older churches with roots in Europe regarded evangelism as characteristic of sectarianism and would have nothing to do with it. True, in recent years even these churches have become interested in evangelizing those outside their own memberships, and they have become concerned about the failure of their churchly nurture to produce a deep commitment to Christ.

One could make an extended list of criticisms of the older evangelism: hyperemotionalism, theological narrowness and/or immaturity, unethical methods, divisiveness, imperialism, financial irregularities, insincere motives, unchurchly and unsocial individualism, unstable and short-lived conversions. Evangelists have too often failed to follow up their converts; nor have they stood by to see them assimilated into the life and work of the church. They have too

often propagated a certain kind of Christianity that "types" their converts and makes it difficult for them to feel at home in local congregations.

Some have insisted that evangelism is done only through mass meetings. And still others have acted as though evangelism were the only task of the church and have thereby neglected the fulness of the gospel and the various ministries of the Christian community.

We may be grateful that the "dollar sign" has been largely removed, and that evangelism is taking its rightful place in the vocation of the church. These criticisms, however, should not blind us to the fact that God uses even unethical means to convert people and that beneficial results have been effected through zealous Christians who may not have been altogether wise. And mass evangelism when shorn of its unethical accompaniments is still an effective means of evangelism! The critic is duty bound to recover *true* evangelism if he cannot agree with those who have brought this important work into disrepute!

Bases for Evangelism

There are a few basic considerations concerning evangelism that are axiomatic in the Christian faith. *First,* evangelism is definitely based upon the Evangel. Good news has come to this world, and it is news of an unprecedented event that has crucial significance for every person on the face of the earth. Indeed, it is news that is meant to affect man's relation to God, to himself, to his neighbor, to his vocation, and to his world.

All of this has to be seen against the rather tragic background of human existence. The good news means little until one sees it against the backdrop of man's perversion of his personal and social life from the high estate for which it was created and intended. One might say with the late Robert E. Speer that in Christ's coming God broke into life and in his resurrection life was taken up into God.

The good news is a tremendously shattering event: personal, historical, and cosmic. All evangelism is based upon this *kerygma,* or herald's message, concerning the great event. Fundamentally, the evangelist tells his story, relating it to the concrete situation of man's life, and asks him to consider it and make a decision regarding it. It is the duty and privilege of every Christian to evangelize.

This story can and must be told by laymen as well as clergymen. But evangelism must stick to this story! An evangelism that merely interests people in "religion," or only intends to increase the membership of the church, or to get people to escape from the destruction of the H-bomb, or to take their moral standards more seriously simply is not evangelism!

The Evangel is of course the basic dynamic of all church work, whether worship, pastoral counseling, Christian education, preaching, or church administration. The ministries are essential, but they are all vitally related to the gospel. They are hardly ways of evangelism; it would be better to say they are ways of Christianizing those who have in some measure responded to the Evangel.

If this is true, then every Christian and every congregation must be evangelistic in spirit and in practice. This task is not optional; it is integral to the very nature of the faith we possess and which possesses us. It is integral to the Lordship of Jesus Christ!

Objectives of Conversion

A second axiom basic to evangelism is that this gospel must be so presented and proclaimed that people will "hear" it and make a response to it. It is not enough to "mouth" the words of the Bible, or preach the old clichés which once moved other generations. Nor is it enough to analyze critically the present situation and call attention to the need for intelligent ethical living! The gospel must become a relevant issue. That means, it must be put in contemporary language and pointed toward vital concerns.

Effective evangelism requires a knowledge of the gospel and a knowledge of the contemporary situation. The reason why Christianity makes so little impact upon people is because the evangelist is not measurably expert in these two areas. Those who are concerned about reaching the non-Christian with the gospel must be continuously studying the most effective ways in which the gospel may be heard and heeded.

The term "conversion" is coming back into use, as it should. All too long it has been associated with certain types of evangelism which insisted that every person must be converted after the same (Pauline) pattern. This practically de-Christianized a great many Christians who had grown up in the Christian community. Besides, many of these highly emotional conversions were not lasting.

Regardless of the misunderstandings on the subject of conversion, we cannot escape the fact that conversion is *necessary* in becoming a Christian! How it takes place is one matter; *that* it takes place is the main issue. To Saul of Tarsus it was a revolutionary experience that literally turned him around and set him on a new course. To others it has been a process of conversion-like experiences from childhood on, not one of which may have been violent.

To John Wesley, who engaged in missionary work before his heart was strangely warmed, conversion came as an illumination. It was a fulfilment of all his previous training, like the fruit of a carefully nursed tree.

Evangelism has as its objective the conversion of man. The gospel aims to make "new creatures" of persons. It aims to reach into the very core of personal existence and make man serious about himself, about his motives, about his aspirations, about his destiny. To do this is to make him serious about his relation to God in Christ. Real evangelism must convict of "sin" if it is to convert.

This process of spiritual rebirth is one that needs to be understood clearly by those who specialize in the things of God and the soul. As the medical doctor is concerned about the physical health—or wholeness—of his patients, so the doctor of divinity must be concerned about the total health, or salvation, or wholeness of people. Our concept of evangelism is confused because we are no longer experts in our specialty!

Evangelism is primarily concerned about gaining a hearing for and a response to the gospel so that the new life in Christ may consciously begin in the life. But, evangelism is also the business of keeping that response alive so that growth may take place.

Evangelism is not everything! It is no substitute for Christian education, for pastoral care, for public worship. But it is the proclamation or presentation of the gospel that gives motivation and purpose to all our Christian service.

And one should add, conversion is never finished. Even Paul's conversion, though penetrating, violent, and radical, was not the final experience he had with Christ. He constantly "pressed on" to gain the fulness of that which Christ had only begun at his conversion.

While the original encounter with Christ can never be repeated, the Christian is constantly to encounter Christ so that his conversion may become more established and his experience may become more complete. While some sermons are specifically evangelistic, every sermon ought to have an evangelistic edge. Even a devotional sermon on prayer ought to make veteran Christians aware of their failures and lead them to a more effective prayer-life.

Methods

A third axiom of evangelism is that this task may be done by various methods. The gospel comes to people in different ways, but it always comes through an "earthen vessel." Our means are *human*, and there are no foolproof tricks or superhuman ways by which this work is done. The Holy Spirit, to be sure, must accompany our evangelism, for he alone can open the mind and move the heart and will of the hearer. He works with our honest human efforts. *We* cannot *make* anyone Christian, but we are to work at the task humbly, and in the confidence that God will bless our efforts.

Many methods are now in use: visitation evangelism, mass evangelism (revivals), educational evangelism, group evangelism, personal evangelism, radio and literary evangelism. There is *no one way* by which the gospel is effectively brought home to people. This work, however, cannot be done impersonally and it will not be done automatically! We Christians have to work at it, and eventually evangelism involves a person-to-person relationship.

The local congregation or fellowship of Christians is the most natural and potent force to reach its neighbors for Christ and the gospel. That fellowship knows the community, it is responsible for those in its environs, and it alone can contact and assimilate and nurture those who are won to Christ.

This was the method used by the early church as it made its phenomenal gains in membership through periods of criticism and persecution. The local congregation is Christianity in corporate reality and action; its verbal witness must be supported by a life of Christian fellowship that witnesses to the power of the gospel. *It is difficult to do personal evangelism if the church gives a poor corporate witness to Christianity!*

Mass Christianity has its place, for the Christian faith is a corporate movement. The public proclamation of the gospel to the whole community can be a tremendous power to *revive* the Christians of the churches and make the gospel a *public* issue. And when such a mission is supported by all the churches of the community, it can be a powerful force for the demonstration of the unity and the mission of the church. However, such missions need to be shorn of their commercialism and sensationalism.

It is doubtful whether many non-Christians are evangelized through such missions in our day; they usually revive and rededicate those already committed. A "revived" church, however, is an essential factor in its evangelistic work. Much depends upon the preparation for and the conduct of the missions, and especially upon the character and message of the missioner. No local church, however, should expect to fulfil its evangelistic mission by simply joining in a sporadic evangelistic campaign! Unless the mission makes local churches stronger in their sense of evangelistic responsibility, it may be a liability. And unless mass evangelism is carefully planned for and systematically followed up by the churches it may be a sheer waste of precious energy upon a gigantic orgy that leaves little results.

Visitation evangelism by pastor and lay people is the vogue at present. It is personal evangelism based upon a sound scriptural warrant. It brings the witness to the gospel down from the orator's platform to the living room of the neighbor. It is the high practice of neighbor-love for the sake of Christ. When done by a congregation continuously throughout the year by well-trained and consecrated lay people, it proves to be the best kind of evangelism.

There are dangers to be sure: untrained laymen who talk about everything but discipleship with Christ; commitments secured in the privacy of the home without much relationship on the part of the home committed to the fellowship of the church; visitation campaigns motivated by a desire to increase the membership of the church. Yet, the merits of the method outweigh its disadvantages.

Surely much needs to be done by radio and TV to bring the gospel to bear upon modern life. The field of journalism and literature is wide open for gifted writers to report and describe the ways the Holy Spirit works in life and history today. Much can be done through drama.

The home is still the most influential teaching and evangelizing force in the life of the young. Fathers and mothers are the nearest neighbors to their children. Their examples and personal conversations can do much to develop that new self in Christ in the growing lives of their precious wards. And as parents evangelize their children, they will become better Christians.

Experiments are going on in various parts of the world with new methods of making the gospel known. There are skeptics clubs where non-Christians are invited to talk about the Christian faith freely. Older churches in run-down city centers are becoming social, recreational, educational, and fellowship centers. Priests in France are working with their hands alongside dock workers so as to bring the gospel into that situation by the process of identifying themselves with people where they are. Dramas are used in some European countries. Industrial chaplaincies are used in Scotland.

These and many other means are being used to overcome the barrier of isolation which separates Christians from non-Christians. Unless there is a break through this wall that separates the church from the world, the

gospel may be preached but it will not be listened to or understood by the "outsider."

A real problem in evangelism that confronts all the churches is to find a place for it in the life of the membership. A large proportion of church members take their Christianity as a matter of course. Should church members be evangelized? They have already made their confession of faith and joined the church. How shall the children that are baptized as infants and accepted as potential or growing members of the church be evangelized? Why evangelize those who are born into the faith? (Why Americanize those who are born Americans?)

It must be said with emphasis: church members must be constantly confronted with the faith-demanding gospel. If children are to be properly nurtured, they must be given a Christian education that is carried on in the spirit of evangelism. At the proper time they must be given communicant class instruction that ends with an evangelistic appeal.

The Whole Man

A fourth axiom in modern evangelism is that this work must be seen in a larger light in our time. For instance, it is a fallacy to try to reproduce effective means of the past in the hope that they may work today. There are aspects of Moody's, Finney's and Sunday's evangelism that may work today, but any attempt to restore their methods is a waste of time, and a misunderstanding of the evangelistic task. When the Word became flesh, he took upon himself the form of Jesus of Nazareth in Palestine. The Word must likewise become endued with the flesh of the twentieth century so that men may see his grace and glory in contemporary terms.

No longer dare evangelism be concerned merely with the salvation of a man's soul! Man is a total and a unitary being. The whole gospel is directed at the whole man. To be "in Christ" certainly means to be in his Body which is the church. It also means that the convert is in the "Son of Man"; as such, he is in every man's concern.

The ramifications of commitment to Christ are as wide and as deep as human nature the world around. Decision for Christ may start very simply, but its implications involve a dying to the "old self" and a commitment to all that is in Christ. Evangelism not only convicts of sin and thus leads to a cathartic repentance; it also calls to faith and leads to a fulfilling obedience which dedicates the life to a vocation of study, worship, witness, and service.

The older evangelism all too often was negative in its emphasis upon sins, and forgot to insist upon the new life of growing dedication to a life of Christian discipleship in the common life. Sin is the central predicament of the human race as grace is its one cure. However, we need a new understanding of what is involved in a sense of sin. We need a fresh interpretation of the way in which the law and the grace of God effect a restoration and a redemption in human personality.

We need a fresh understanding of what it means to call Jesus Christ Lord and Savior and to live the life of discipleship with him. As it is, our churches are filled with "Christians" who patronize the church on occasion. To them the church is like the corner grocery to which one repairs on occasion for one of the necessities of life. Religion is something we use on occasion; it is not the central core of our way of life.

While evangelism cannot do everything—certainly it cannot even by its most effective methods produce a perfect saint instantaneously—it dare not narrow its objective down to the simple securing of a confession of sin and an affirmation of faith in Jesus Christ and stop at that! It must work along with the other ministries of the church to see that what was so auspiciously started may be fulfilled.

Basic evangelism must not be confused with a program of personal or social improvement in morals! The Evangel is not meant to save us on *our* terms. Nor is it designed to establish *our* ideas of God and life. Evangelism is the greatest and most difficult work on earth. It is wrestling in a loving way with persons so that they may become real persons. It is personal counseling with a view of helping people to come to themselves and accept the kind of life which God desires and makes available for them.

It is not an imposition upon an unwilling person of a stereotyped pattern of a decent or even a churchly man! It is not trying to make him a Presbyterian or a Methodist. Rather, it is that business of bringing God in Christ and man together in creative encounter so that through a vital meeting man may become really man. In this sense, evangelism is the greatest service one can render to his neighbor.

Minimum Characteristics

A great many definitions of evangelism have been proposed. In fact, there is in print a whole volume of statements on the meaning of the term. The simplest definition is that it is the business of "making disciples of Jesus Christ."

The National Council of Churches has worked out co-operatively a rather extensive definition over the years. It is approved by all its constituent denominations. Evangelism is the presentation or proclamation of the Good News of God in Jesus Christ in the power of the Holy Spirit, so that men will put their trust in God through him, confess him as Saviour from the guilt and power of sin, acknowledge him as Lord in the fellowship of the Church, and serve him as King in all the vocations of the common life.

This is a rather sweeping statement. Evangelism is certainly not responsible for the *complete* maturation of the Christian. The other ministries of the church have responsibilities to bear in this process.

Evangelism, as this definition states, must (1) proclaim (preach) or present (whether by lay witness, literature, education, or other means of communication); (2) the good news; (3) in the power and spirit of a vital and loving witness to Jesus Christ; (4) with a view to bringing about a conversion from a life centered in self or some other appealing power to Jesus Christ; (5) the conversion must include a sense of self-conviction that is resolved by the grace of God in Christ, (6) and the commitment must result in a trust in God, a reliance upon the mercy of Jesus Christ, a profession of Christ's Lordship, a vital relation to the church, and a sense of vocation that makes life a ministry whatever the work one may do in the common life.

Key to Effective Evangelism

By WALLACE GUY SMELTZER

This pastor sees in modern visitation evangelism an effective tool for the Christian witness but believes pastors trained in this technique must use it annually in their local churches. He serves First Methodist Church, Vandergrift, Pa.

WHY is not The Methodist Church following through in its use of the visitation evangelism technique to the general use of the method on the local church level?

The large campaigns that have been carried on in conferences and areas across American Methodism have had impressive statistical results. But many of us understand that a major purpose of these campaigns is to train pastors in the use of a new technique of evangelism tailored to meet the needs of the current American way of life.

To that end complicated ecclesiastical machinery is set in motion. Conferences and bishops plan for a visitation campaign long in advance. A director from Nashville is secured. Large numbers of ministers give a week away from their own parishes to participate in the mission. All kinds of publicity channels are utilized. Training sessions, dinners, and victory mass meetings need to be arranged. And the raising of considerable sums of money is involved to defray necessary expenses.

What is the purpose of all this fuss and fury? It would seem that the major purpose should have been to put into the hands of the Methodist pastors a new tool—a tool to do the evangelistic job that needs to be done. The tool is an effective method. The purpose in the visitation evangelism procedure is to win the unsaved to Christ and the Christian life. The spiritual life mission technique is essentially the same method, but directed at reclaiming the inactive and indifferent members of our churches—and they are legion—for the active spiritual life.

It is true that large numbers of decisions for the Christian life are won in these campaigns, and large numbers of transient church members are persuaded to unite with the church in the communities to which they have moved. An examination of the minutes of any conference will show the increase in members for the year in which such a campaign has been conducted to be a great increase over the average rate of membership increase.

While this is a matter of great importance it is secondary to the primary value of the effort, which is the training of ministerial leadership in a technique that can be used regularly and annually to achieve equal or greater results in the winning of souls, and the building up of them in Christ.

After the method has been introduced in a conference, and the pastors have received the training, why should there not be a visitation effort annually in each church in the conference? To do it the cumbersome and irritating machinery could be stripped away. Each trained pastor could carry out the entire program himself, calling in a brother pastor to assist him if he felt the need for such aid.

Or it could be made an effective district program, sponsored by the district superintendent. There would be no need for report meetings or training sessions at a central point. If each district superintendent were to set such an evangelistic effort annually, working it as a co-operation of pastors within sub-district groups, and this were done rather universally across the church, a new era could dawn in Methodism.

The fact is that Methodism lost her evangelistic technique and floundered in the morass of evangelistic confusion for about a third of a century. Religious education, missionary efforts, the social gospel—these and other emphases came to the fore, riding on the spiritual momentum of the past. But the basic dynamic of winning the lost had largely vanished.

If the unsaved would not come to the church where they could be brought to face up to the challenge of the gospel, then the church should go to them. This was the solution of the problem of developing an adequate evangelistic technique for this day as applied by its pioneers, Earl Kernahan, Guy Black, and others. Then came Methodist reunion.

Let it be clearly understood, the author of this article has no connection with the Board of Evangelism. But he holds that the board has done a magnificent piece of work in the past three quadrennia, and that this leadership has set Methodism marching again. The heart of the method that has been devised has its focus in the program of the local church, just as the methods of the fathers focused in the local society or church.

It is simply a matter of the pastor establishing a prospect list, enlisting visitors, and devising in his own church a visitation evangelism campaign to win the unchurched, or a spiritual life mission to reclaim the indifferent.

The technique of visitation evangelism combined with the preaching mission as devised by the Board of Evangelism is brought into jeopardy by the kind of thinking exhibited by Stanley Lowell in his "Spiritual Life Mission—No!" (THE PASTOR, May, p. 4), and reinforced by the letters that come in as a result of that article (cf. THE PASTOR, July, p. 23; Sept. p. 26).

I did not participate in the Washington Spiritual Life Mission. But I did conduct a spiritual life mission last fall in my own church, aided by my district superintendent. In this effort 38 teams of workers made 138 calls in homes of indifferent members, and the results have been good, both for the homes visited and for the church.

Admittedly, the Board of Evangelism needs to be subjected to constructive criticism. The whole procedure of the evangelistic method needs to be held true to the basic purpose of creating new creatures in Christ Jesus. Better Christian nurture techniques need to be devised and fostered. But the great virtue of the entire effort is to give to every man who occupies a pulpit in The Methodist Church a new tool whereby he may effectively go about the business of saving souls and building them up in Christ.

PREACHING

Tragedy and Triumph at Toko-ri

A Sermon by ROBERT ROY WRIGHT

Text: Luke 13:1-5.

Only Christianity makes people concerned when life is hard and cruel for persons they do not know, says this minister, who is assistant book editor of Abingdon-Cokesbury Press. Here is his study of the problem of evil based on a recently published novel, *The Bridges at Toko-ri*.[1]

WHEN James Michener wrote *The Bridges at Toko-ri*, and told the story of Harry Brubaker in the pages of *Life* magazine (Jul. 6, 1953), he pointed up a problem that has its bearing on the life of every one of us. Harry Brubaker—you will remember, if you read the story—had fought through most of World War II. When it was over he returned home, married his childhood sweetheart, and settled down to practice law in Denver.

Two lovely little daughters came into that home, and Harry loved them very much. Then the Korean affair came along and, through one of those quirks that no one ever really understands, Harry Brubaker was called back into service as a jet pilot on an aircraft carrier.

There were dangers to be faced on every flight, but one mission was particularly hazardous above the others. The North Koreans were getting supplies across four bridges which spanned the river at Toko-ri. They were situated down in a long valley, so that if they were to be bombed, the only possible approach was to fly down into that valley at one end, zoom along its length, and out at the other end—in the face of guns that were aimed and waiting. But the jet pilots did it!

Only Harry Brubaker came through with one bomb left. He dropped it on a munition dump, and a stray bullet hit his plane. Harry managed to ditch his plane safely, but he was spotted by North Korean soldiers. A rescue attempt was made, but it failed; and Harry Brubaker was killed.

Through the story there runs the bitter refrain—Harry asks it; his wife asks it; his commanding officer asks it; his buddies ask it: Why? Nine planes bombed the bridges at Toko-ri. Why was it Harry's plane that was hit? There were other targets that needed bombing. Why did the admiral insist on this target? There were other men who had risked far less for their country's safety. Why was it Harry who got called back into service? And so it goes, with "why?" piled upon "why?"

A satisfactory answer never comes, until you begin to wonder whether there is any sense anywhere in the whole dismal process. Or whether this life really is at the mercy, as Bertrand Russell said it was, of "the trampling march of unconscious power." What do you think you can do about that?

This is not the first time men have had to face it. Job's wife could not read any sense in it either. She told her husband that if he had any sense he would curse the God who had put life together in such a meaningless manner and die.

The author of Ecclesiastes could not fathom it. He made a stab or two at it, and missed. So he yawned and shrugged his shoulders and said it did not matter very much either way because—when you came right down to it—there was one event to all men, and life turns out the same way in the end for everybody. So what was all the fuss about?

It was not the kind of problem that could stay down for long. So they came to Jesus with it to see what he could make of it. I am so very glad they did; for there is a feeling abroad that Christianity may have been quite all right for the dear, dead days beyond recall, when life was considerably simpler than it is today. But that it is just asking too much to expect us to think for one minute that it has anything important to say to men who have done as much with life as we have. What utter nonsense it is!

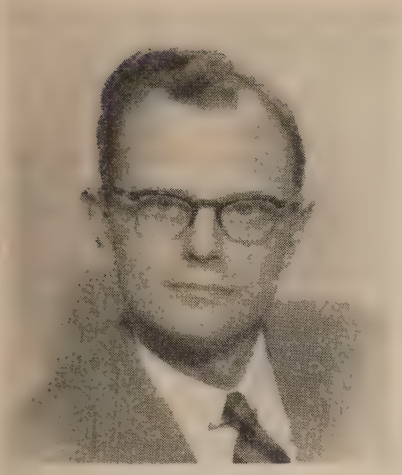
Here were men slain by a tyrant in a fit of rage while they knelt at their prayers. Here were innocent men killed when some contractor cut corners a bit too closely and his jerry-built construction crashed down upon them. You could read about it any morning when you pick up your newspaper. So then men came to Jesus with the same question Michener has raised for us: Where is the sense of it all? Why do such things need to happen? Why is it *this* man, and not some other?

Obstacle to Faith

Let us start by recognizing, then, that for some people this is one of the great obstacles to a vital religious faith. "We like the ethics of Christianity," they say. "If men would only learn to live by the Sermon on the Mount, what a wonderful world this would be! But do not ask us to go along with all this talk about religious faith. There are far too many monstrous, hideous, evil things in life to let us believe in a kind and loving God."

Now, I am not one to treat lightly another man's religious difficulties. But I wonder if it is not fair to say:

[1] *The Bridges at Toko-ri*, by James A. Michener. Random House, 146 pp., $2.50.



"I know how to settle this whole thing very quickly. Just give up caring what happens to people, and your whole problem will disappear!" As a matter of fact, it has disappeared for many people right now.

This is one mark of any totalitarian regime: that at bedrock bottom it looks upon all its citizens as exactly alike. For it there are no unique individuals whose loves and whose hopes and whose ambitions make any difference. For it there are only easily replaceable units. It can send wave after wave of peasants charging into the face of a withering machine gun fire, because there are plenty more where they came from. And peasants are cheaper than modern rifles.

We are not fooling around on the surface of life now. The sober truth of the matter is that there are plenty of people for whom our problem does not even exist. As a matter of fact, it does not *really* exist for Michener, and he has to cheat just a little bit to have any story left at all.

It was too bad that Harry Brubaker had to die; but it is only a subtle kind of selfishness that makes us think it is worse because he was a lawyer.

The tragedy would have been as great had he been a street sweeper. Our hearts are touched by the thought of those two lovely daughters whom he loved so dearly. But it is not the size of his family that makes us face this problem. The loss to mankind might be as great in the destruction of a bachelor genius as in a lesser man who loves his family.

You see where we are coming out. This problem of the death of Harry Brubaker cannot really bother us until we have reached the point where we no longer weigh and measure men by the size of their pocketbooks, the depth of their knowledge, or the goodness of their hearts, but until we value them just because they are men.

I can think of some places where I would not go for that kind of assurance. I would not spend much time hanging around the back door of some laboratory, hoping that I might pick up a few crumbs of scientific comfort for my wavering religious faith. We know now that a laboratory ruled by a humane conviction can be a tremendous blessing; but ruled by a Nazi spirit, it may conduct all sorts of evil experiments on its unfortunate victims.

I would not spend much time in a museum of modern art. For there I would find lines and planes and mobiles—but nothing I could recognize as a living being with flesh and blood. I think I would not spend much time around the stock market. I am glad there is a truce in Korea. I wish we could have had it long ago, but I am grateful for what we have. But when it was finally signed—and much to some peoples' surprise the market hardly faltered—the financial writers explained it by saying that during the long months of negotiation the market had "already discounted" the effects of a truce.

Indeed, if what I wanted was a warm and deep concern for the least and the lost of the human race—not just a few shining geniuses, but the ordinary folk like you and me—I would go to Christ. Anyone will enjoy the company of the polite, the refined, and the well born. It takes Christ to make a man say, as William Booth said when he founded the Salvation Army, "I propose to go for the sinking classes. . . ."

Let us get our thinking straight if we are really going to talk about the tragedy of Harry Brubaker. He is not a problem *for* Christianity. It is only *because of* Christianity that we care at all when life is hard and bitter and cruel for some man we do not know. I would not pretend that is all the answer, but that is where we need to start—with the firm recognition that you have a problem on your hands only if there is something in life that makes you care what happens to people.

Concern for Others

If we would follow the Master in dealing with this matter, however, the time has come when we must turn our attention away from Harry Brubaker and look at ourselves. For so the Master did it. How about those poor men whose blood Pilate had mingled with their sacrifices, Jesus was asked? He answered, "*Unless you repent, you will all likewise perish.*" And those eighteen men on whom the tower at Siloam fell? Well, Jesus put it to them squarely: "*Unless you repent, you will all likewise perish.*"

There is a difficult corollary to be deduced from what we have been saying: If it is only from the point of view of a faith that cares about people that Harry Brubaker is a problem, it still is true that Harry Brubaker faces his problem because you and I have not cared about people as deeply as we should.

Christianity, you know, is a peculiar religion. It does not leave a man content when his own life has been set in order. It leaves him concerned about someone else. This is what the outsider can never understand. Emily Hahn expressed it with blunt directness in her *China to Me.* "Why," she asked, "don't [these missionaries] stay home and keep their noses out of other people's beliefs?" Well, the gossips say that, like many another poor liberated modern, Miss Hahn had not done too well in managing her own life. And she really resented the missionaries because goodness always has a way of making failure feel uncomfortable.

Be that as it may, however, it still is true that Miss Hahn has put her finger on one of the most important parts of Christianity. It just cannot keep its nose out of other people's business. It gets that from its Christ. You are to be salt in life, he said, and if the salt has lost its saltiness, the only thing left is to throw it out. John Wesley caught it, and he sang:

The love of Christ doth me constrain,
To seek the wandering souls of men.

That is our business! And that is its motive! I wish we could just very quietly get some of our overanxious

friends in Washington off in a corner some place and explain that to them very calmly. Christianity has not suddenly gone off the deep end from reading too much Marx, but its concern for people often makes careless folks uncomfortable.

When William Carey, the first British missionary to India, went out in 1793, he sailed on a Dutch ship, because he could not get space on a British East India Company vessel. He lived out in the jungle for a year, after he got there, because no missionary was permitted to work in the territory of the East India Company. After he had finally translated the New Testament into Bengali, he had to publish it outside the country and smuggle it in.

This opposition is not hard to understand. The company knew that missionaries would not be able to "keep their long noses out of other people's business." They would see how the native workers lived, and they would protest. They would speak of Christ to the natives. Men who learned that the Son of God died for them would have begun to suspect they might be worth more than the few miserable rupees some adventuring company chose to give them.

We had best not deceive ourselves. There are communists at work in the Orient. I do not doubt it for a single moment; but the basic reason that the Harry Brubakers of this generation face trouble and tragedy is not communism. Communism only makes good use of what it finds already at hand.

The basic reason for Harry Brubaker's tragedy lies in the fact that you and I did not care about people as urgently as the Christ would have laid them on our hearts. We were not salt in the Far East. We did not go around enough sticking our noses into other people's business. We are not now. Oh, we will vote some money for rehabilitation. But we would do it a whole lot faster if you would point out to us that still it is cheaper than fighting a war! Really, we have done so very little.

Suddenly, without prior warning, on December 7, 1941, some 100 Japanese planes inflicted an alarming defeat on the American fleet at Pearl Harbor. In the space of about three hours, 8 battleships and 7 smaller vessels were sunk or damaged, 177 planes were destroyed, and more than 3,000 men were reported killed or missing. But the sum of money represented by the losses we sustained in those three hours was greater than the total spent for missions in Japan from 1867 to 1941—for evangelists, for teachers, for schools, for churches, for hospitals!

The Christ pressed this home upon his hearers when he lived among us. I see no reason to suppose he would not do it now—the tragedy of Harry Brubaker is no isolated thing. It is the end product of a long process in which we all have been involved. The Master's word was direct and clear enough. "*Unless you repent*"—change, reverse the impact of your life, live differently than you have—"*you will all likewise perish.*"

Meaning in Life

We have come far enough with Christ and Harry Brubaker to see that Brubaker and his fate present us with no very pressing problem unless we stand with Christ. There are many these days with whom we could take our stand, and what happens to some insignificant lawyer from Denver would never bother us at all. With the Christ, we have pressed the lesson of his tragedy back and back until we have seen that it makes a demand on us.

Let us turn now sharply to the problem that Harry Brubaker faces for himself; and let us say that apart from Christ he will never find an answer for it. Michener does his level best. When Harry asks why he was chosen, the admiral answers that a few men have always made life livable for the vast majority. And that is true. When Harry says, Yes, but why in such a ridiculous war, the admiral replies that free men have always had to fight the wrong war in the wrong place at the wrong time.

Yet it really is no answer—is it?—for the man who has to bear the brunt of it. It is the meaning of *his* life that has been called into question.

The only thing that Harry Brubaker would find it difficult to believe is this: he would face the same problem whenever death came knocking at his door, even if there had never been a Korean War, and even though he had lived out his threescore years and ten without incident, and had been gathered to his fathers full of years and honor.

Actually, Michener has had to cheat just a little bit again, for it is not fair to confine this problem to a war situation at all. This is the problem of every human life—that even the best of us receive far more from life than we ever manage to contribute to it.

Most of us manage to love our families; not many of us are in any position to say to Harry Brubaker that, on the basis of our own experience, we think he ought to love his enemies. But Christ said that any tax collector loved those who loved him.

I like to think that I am about as generous with money as most people, because average pledges are discussed at official board meetings now and then, and I know that I do better than some. But before the Cross of Christ I can only kneel, for I have never given like that. I kneel beside my bed each night and lift my soul to God in prayer. I think I have a certain degree of spiritual awareness; but I cannot be sure that in the stillness of some lonely garden I would find the courage to pray, "Not my will, but Thine, be done."

This is the reason the church has always insisted that the heart of its gospel is a Risen Lord. There is more to life than what we see here, or than what we do here. There is an eternity that holds the changing scenes of life in an unchanging embrace. There is a Christ who first loved us, and whose love is great enough to cover all our need, our hope, and our sin. There is a God who stands within the shadows, keeping watch above his own. If someone objects, "But this is faith," I answer that you cannot really deal with this thing on any other terms.

Michener has done very well with his story of Harry Brubaker. He has asked the question that needs to be asked. But without the Christ he will soon lose sight of the problem he really means to face. Without the Christ he will not have the courage to face all that this has to say to him. Without the Christ he will not answer this question that needs to be asked—for without the Christ he cannot find the sense in the midst of life's nonsense.

EPIPHANY PREACHING

The Season of the Evangel extends from January 6 to February 28 this year. Here are ideas for preaching and worship proposed by one Methodist minister. The liturgical color for this season is green.

Festival of Faith

January 6, Epiphany. 2 Corinthians 3:18-4:6; Matthew 2:1-12.

Discussions of our faith are always in order, but they are never more appropriate than during the Season of the Evangel. For, to borrow a phrase from Paul, it is *by the open statement of the truth* [that] *we would commend ourselves to every man's conscience in the sight of God* and thus wins souls to Christ's eternal kingdom.

Since Epiphany is on Wednesday, pastors might well use this day to open their midweek meetings for this season with a "Festival of Faith" in which, week by week, the great doctrines of the church are lifted up and carefully explained. An enlightened membership will be an evangelistic membership. When people know the reasons for their faith they accept the responsibilities and implications of the great Christian beliefs. Never have men and women been more eager to know what to believe, why to believe it, and what to do about it.

A series of down to earth messages on such themes as "What to Believe About God," "What to Believe About Christ," "What to Believe About the Holy Spirit," "What to Believe About Man," "What to Believe About Salvation," "What to Believe About Christian Experience," and "What to Believe About Immortality" will draw persons to the House of the Lord and keep them coming. Such discussions will be particularly attractive if provision is made for a question and answer period following each exposition of doctrine.

Where churches have no stated midweek meetings, Epiphany offers an excellent opportunity to inaugurate a special series of instructional services designed to root and ground the membership in the basic Christian doctrines. The program for this series should be kept informal, with provision for ample participation on the part of the people. The messages should be kept simple. The fellowship should be unhurried.

To encourage the membership to share the "Festival of Faith" the midweek meetings could begin with a supper. In this way the whole family can come together in the friendly atmosphere of the church. After the meal, the children can be taken to the nursery or to some other designated part of the building for Bible stories and games. The young people and adults can meet around the tables to study the great truths of our faith. Since the series is limited to a small number of meetings, the program will appeal to many folks who are eager to probe more deeply into the mysteries of life.

Where preferable, the "Festival of Faith" might feature the Sunday evening services over this same period of time. Proper publicity—through the church bulletin, the local newspaper, radio spot announcements, posters—will create genuine interest on the part of both the churched and the unchurched.

Helpful to both pastor and people in the development of this program are two moderately priced, paper-back books available from Tidings (1908 Grand Avenue, Nashville 5, Tenn.). These are *The Beliefs of a Methodist Christian,* by Clinton M. Cherry (35 cents), and *A Protestant Primer,* by Clarence A. Seidenspinner (35 cents).

Christian Characteristics

January 10, First Sunday after Epiphany. John 1:1-9; Matthew 5:1-12.

To buttress the faith emphasis during the Season of the Evangel the minister might well plan to use either or both of two series of sermons at his Sunday services. Where he is using the "Festival of Faith" on Wednesday nights, these two sermon series will strengthen the religious experience of his people through a unified program lifting up the major characteristics of Christianity. Where he has devoted the Sunday evening worship to the "Festival of Faith," either of these series would complement the exposition of doctrine.

The first series, derived from Matthew's Gospel, stresses "The Characteristics of a Christian" by expounding the Beatitudes. The second emphasizes the essential Christian disciplines by explaining "The Holy Habits of the Spiritual Life." Both will help to clarify the principles and practices of our faith. They will do so by pointing out specifically the channels of inspiration and the avenues of service available to all who would serve God and man.

A number of very helpful books may be obtained for the development of background in connection with this kind of preaching. Among the best are James Reid's *The Key to the Kingdom: Studies in the Beatitudes* (Hodder & Stoughton, 1934, out of print); Boreham's *The Heavenly Octave* (Abingdon-Cokesbury Press, 1936, out of print); Sockman's *The Higher Happiness* (Abingdon-Cokesbury Press, $2.00); and G. Ernest Thomas' two little books, *A Primer for Churchmen* and *The Holy Habits of the Spiritual Life* (Tidings, 35 cents each).

Here is an opportunity for a kind of practical preaching that relates religion to the social and ethical problems that arise in the course of everyday living. The Beatitudes provide the great, transforming principles through which those problems must be solved. The holy habits offer simple, easily-mastered techniques for "practicing the presence of God" so effectively as to eliminate the sources of these problems.

Promise of Comfort

January 17, Missionary Day. Romans 10:8-15; Matthew 28:16-20.

Most appropriate to this day is the second Beatitude: "*Blessed are those who mourn, for they shall be comforted.*" Here is a wonderful missionary text. Far from being self-centered, this verse crystallizes the true nature of the missionary heart. For it states a fundamental attitude and describes a basic relationship upon which the power of the whole missionary enterprise depends. To understand it, however, we must go back to the original implications of the words that Jesus used.

In the Master's day the word "mourn" connoted something quite different from what it means to us. To him, and to his people, it meant self-identification with the needs of others. It meant genuine concern for the physical and spiritual welfare of individuals for whom we must accept moral responsibility. Such a sense of oneness with the world is foundational to an all-out commitment to missions.

Happily, the promissory portion of the Beatitude forcefully undergirds the meeting of this obligation. For, again, in Jesus' day the word "comfort" had a stronger meaning than merely that of "consolation." As he spoke, his hearers knew that he was referring to the divine power that "surrounds with strength."

As we launch out in a great crusade to give men Christ we strengthen others at the same time that we find strength. By its very nature, our faith is ecumenical in character. We have what men need. We have the power to provide men with what we have. The responsibility is matched by the divine resources. So we must arise to the inescapable challenge of missions.

Pearl Buck's story, *The Exile* (Methuen & Co., 1938, out of print) and Bishop Springer's warm and stirring biography of his wife, *I Love the Trail* (Parthenon Press, $2.50), will provide effective materials for presenting the missionary challenge.

Discipline of Purpose

January 24, Third Sunday after Epiphany. John 3:1-11; Matthew 6:19-24.

Implicit in both scripture readings for this day is the truth so epigrammatically expressed in the third Beatitude: "*Blessed are the meek, for they shall inherit the earth.*" Here the missionary mandate is linked to an active, personal experience. But, again, to comprehend the nature of that experience as it relates to the divine purpose, we must remember that historically the word "meek" has undergone a character-forming transformation.

The Greek at this point uses a word-picture describing a colt broken to harness. Thus it depicts strength brought under purposed control. The figure implies a plow. Hence it presupposes a productive task. The farmer raises his crops, not merely for his own physical development, but also to help to feed the people of the world. The meek, therefore, are the *disciplined people* who have integrated their talents with the universal purposes of God.

Stirring examples of such persons and the manner in which they disciplined their lives to meet the expectancy of God will be found in the biographies of George Washington Carver (*George Washington Carver, An American Biography*, by Rackham Holt, Doubleday & Co., $4.00) and Albert Schweitzer (*Albert Schweitzer: The Man and His Mind*, by George Seaver. Harper & Brothers, $3.75).

Likewise, the story of Nicodemus offers an excellent starting place for a sermon on the Spirit-led life. This is a type of living that is possible only through the discipline of a purpose bigger than oneself and through a faith great enough to encompass the bounds of the world parish.

Helpful interpretations of the doctrine of the Holy Spirit will be found in an excellent symposium published in the July, 1953, issue of *Interpretation* ("A Journal of Bible and Theology," published quarterly at 3401 Brook Road, Richmond, Va, $2.50 per year).

A Religion of Action

January 31, Fourth Sunday after Epiphany, 1 Corinthians 14:8-12, 23-25; Matthew 6:1-8, 14-18.

Once more we find that the suggested scriptures provide excellent background for the sermon emphases on the Beatitudes and the "Festival of Faith." Both readings have to do with the development of vital religion.

The exposition of the fourth Beatitude should stress the pursuit of spiritual knowledge and the application of that knowledge to everyday experience. Just as a *study* of medicine without the *practice* of medicine seems futile, so a study of divine truths without the application of those truths to the experiences of men wherever they are is useless. Logically, there is no such thing as a "theoretical religion." We may have a theology that never comes alive, but religion must be faith in action.

Mention should be made of the Old Testament concept of man, with particular emphasis upon the fact that the ancient writers recognized the social obligations of an individual's faith. Likewise, it should be pointed out that Jesus bore witness to the natural character of man when he trusted the keys of the kingdom to ordinary people.

The Season of the Evangel offers a magnificent opportunity to sharpen our thinking concerning the nature and destiny of man in a time that has lost perspective in this very important field of knowledge. Stable sermonic helps for this emphasis will be found in Albert C. Knudson's *The Religious Teaching of the Old Testament* (Abingdon-Cokesbury Press, $3.50) and Harry Emerson Fosdick's *A Guide to Understanding the Bible* (Harper & Brothers, $3.50).

Great Expectations

February 7, Fifth Sunday after Epiphany. 2 Corinthians 5:20-6:10; Luke 12:49-53.

Paul entreated the Corinthians *not to accept the grace of God in vain* (2 Cor. 6:1). Jesus implied the same thing in the fifth Beatitude: "*Blessed are the merciful, for they shall obtain mercy.*" This is simply another way of saying that "to whom much has been given, of him much is expected." Or, to emphasize the positive nature of the converse promise inherent in all these statements, we might put it: "of whom much is expected, to him much will be given."

The promise points toward the present possession of spiritual power and the future increase of that power

with the use of what we already have. Here is a definite, down to earth, affirmative declaration of the stewardship principle that God matches whatever challenge he holds before us with the gift of the capacity to meet it. The parable of the talents provides us with a clear-cut case in point.

Those who accept the grace of God for what it is are the merciful. For the merciful are the concerned. They are not interested merely in doling out charity. They are committed to change conditions that give rise to the need for charity. But they also go beyond the physical needs to assure the practice of such spiritual laws as those relating to justice, honesty, and spiritual responsibility for one's neighbor.

They do so because they are convinced that "God is working out here below some great design for which we have the honor to be the humble servants." Therefore, they breast the tides of tyranny and outride the storms of materialism to lay firm foundations for the coming kingdom. John Wesley's spiritual weight in eighteenth-century England and William Wilburforce's crusade against the slave trade are outstanding examples of how the power with which the merciful are endowed.

Salvation is a social experience, and the merciful are aware of it. But they do not labor to save themselves. Their efforts are not basely inspired. They accept partnership with Christ and all the sacred rights and privileges appertaining thereto. J. Wesley Bready's volume, *England: Before and After Wesley* (Hodder and Stoughton, 1938), will provide ample illustrative material to make this day's preaching truly thrilling.

Fellowship of Love

February 14, Race Relations Day. Acts 9:10-16; John 15:13-20.

It ought to be obvious that Race Relations Day fits perfectly into the pattern of the sermon series which we have been advocating for the Season of the Evangel. Both the Beatitudes and the "Festival of Faith" rightly interpreted, insist upon "one great fellowship of love throughout the whole wide earth." The pure in heart shall see God, not simply in some future celestial abode, but here and now in the souls of men regardless of their creed or color. We cannot have a valid Christian experience so long as we practice a purely arbitrary segregation.

It costs something for our Christian experience to shape the world-wide fellowship of love which alone can bring peace to earth. But we can achieve it if we are willing to pay that price.

In *Religion at Work* (1946) Maeanna Cheserton-Mangle wrote that during the New York City draft riots in 1863 a group of frightened Negroes took refuge in the Little Church Around the Corner. The pastor, George Hendric Houghton, sheltered and fed them. Before long, however, word got out that the Negroes had sought sanctuary in the church, and an angry mob quickly began to mill outside.

The police warned Doctor Houghton that there was little they could do to protect him or his church, and they suggested that he put the Negroes out to whatever fate awaited them. "Without a word Doctor Houghton turned from the police, took a cross from the altar and pushed open the front door. There he stood in the entrance with the cross held aloft in his right hand. He waited. Gradually the crowd slunk into the darkness until not a rioter was left."

We can beat down the prejudices of men if we hold up the cross of Christ!

A Redemptive Faith

February 21, Day of Prayer for Students. Romans 8:12-25; John 5:17-21.

A Hollywood motion picture has portrayed Henry Hudson, at the climax of his daring journey into the northland, standing with his young lieutenant upon a high bluff overlooking the bay that now bears the famous explorer's name. For a long moment, silenced by the immensity and beauty of it all, neither adventurer spoke. Then, abruptly, the young man turned to the great leader and cried, "Sir, it's all yours! All you need to do is to go down and take it!" Hudson, gazing with tear-dimmed eyes upon the expanse of beauty unfolding before him, softly replied, "Before we can take it with our hands, we must take it with our hearts."

This is one of the most needed insights of our day. What we take with our hands will be lost. What we take with our hearts will endure.

Youth must be shown the need for a faith that dares to believe in men even when their acts are wrong. They must be shown the power of love to rise, phoenix-like, from the ashes of rejection to redeem the rejector. For today's students are tomorrow's strategists. Today's learners are tomorrow's leaders. Special prayers this day should include petitions for the simplicity to wonder, the courage to venture, the conviction to trust, and the capacity to receive as generously as we give.

Other Faiths

February 21-28, Brotherhood Week.

During this week opportunity should be provided for a deeper appreciation of other cultures and creeds. A series of special services might well be planned to introduce our people to the basic beliefs of other races and faiths. The pastor might be the speaker for this series, or he might bring into the services qualified representatives of other faiths to explain the spiritual, philosophical, and cultural contributions of the groups for whom they speak.

Whether he delivers a series of talks distilling the facts culled from definitive books, or whether he has guest speakers to explain the differences and similarities between persons of different faiths, the pastor should plan the general method of treatment for the subjects under discussion.

For example, the lectures might be directed along such lines as these: brief historical background, brief statement of major beliefs, general areas of religious and social service, major contributions to religious thought. Question and answer periods following each message will help to clear up points of confusion and to crystallize points held in common.

The week should climax with a brotherhood message on February 28. For this message Acts 17:26 provides a very effective text.

Activating the Commission on Worship

By J. BERNARD DRYFIELD

Though the Discipline says the Commission on Worship is optional, the pastor of Philippi (W. Va.) Methodist Church believes this commission provides service and supervision in an area not served by the other commissions.

". . . PROVIDED that, when desired, a Commission on Worship and a Commission on Social and Recreational Activities may also be constituted for the promotion and supervision of these concerns of the church." (Excerpt from par. 219, Discipline of The Methodist Church.)

Much has been written in recent months about the commission plan for Methodism, but until the time of this writing, the author has seen nothing at all beyond a passing reference to the two optional commissions. Therefore the purpose of this article is to give an interpretation of how this commission works in the author's church. Comments will be appreciated and welcomed, for there seems to be little information available on the Commission on Worship which to may pastors is an important and indispensable body in the proper administration of the local church.

The Book of Worship for Church and Home (Abingdon-Cokesbury Press, $1.50), published at the direction of the General Conference of the Methodist Church in 1944, has this to say regarding Methodism's attitude toward worship:

"Methodism has never been considered a liturgical church, but it has always had fixed forms to guide it in its recurrent acts of public worship."

In order to assure the local congregation of the best available setting for worship, the most efficient administration will come through the Commission on Worship. Pastors need to encourage the laity to learn more about worship, to help administer it in the local church, and to learn more about our Methodist heritage in this field. It is dangerous for any church to neglect this important aspect of its program. To this end, the Commission on Worship is organized.

The officers of this commission are chairman, vice-chairman, and secretary-treasurer. The commission members are elected by the quarterly conference and chairmen of the committee are stewards of the church. Other members of the committees are chosen because of their interest in the various phases of activity. The pastor is an ex-officio member of the commission as are the communion stewards.

1. *The Chancel Committee* is probably the most important of all the committees because its responsibility is care of the chancel at all times. It is important because it is needed so badly in so many churches to keep the area beyond the chancel rail beautiful, dignified, and respectable. This committee arranges the chancel furniture and makes recommendations when a change is contemplated.

It is this committee that ascertains any financial needs of the chancel as it recommends purchases in the chancel to the finance commission. It may even request the privilege of raising its own money to purchase furniture, communion ware, or other new articles. This committee changes the paraments and studies the art of liturgy. It provides the linens and the baptismal bowl as needed.

2. *The Music Committee* is naturally in charge of the music of the church. It recommends the employment of the organist and choir director after consultation with the pastor. It helps recruit the volunteer choir and recommends the purchase of vestments for the choir if needed. It supervises the music program of the church and makes plans for the public performances of the choirs in consultation with the director of music. It fills vacancies in the music program and may even take the initiative in raising money for the needs of the church in the music department.

3. *The Committee on Holy Communion* is responsible for the administration of the Lord's Supper in co-operation with the pastor. This committee is headed by the communion steward or stewards. The committee is responsible for arranging of the altar for communion, the procurement of the elements, the linen cloths, and all other needs. Rather than being a fifth wheel as it might seem, most pastors find a committee on Holy Communion almost indispensable because it assumes responsibilities that too often must be assumed by the pastor.

4. *The Committee on Ushering* is all important to the worship of the church. This committee recruits and trains ushers, and sets the policy of the church in seating the people and the plan of administration of the sacraments. Its largest job is the training of ushers after they have been recruited. This committee is also re-

sponsible for providing "greeters" at the door of the church in co-operation with the Methodist Men or the Woman's Society of Christian Service.

5. *The Committee on Decorations* is also important because it is this committee that arranges for the flowers in the chancel, arranges for flowers to be sent to bereaved homes from the church at the death of one of the immediate family, and decorates the church for Christmas, Easter, and other seasons of the Christian year.

6. *The Committee on Prayer Groups* co-operates with the membership and evangelism commission in promoting cells or prayer groups and provides material for dedication of homes and for family prayer as requested. Its purpose is not to be confused with the work of the other commissions but it has for its purpose the encouragement of family devotions and worship in the homes of the people of the community.

The Commission on Worship does not need to meet monthly as other commissions do because of the nature of its work. Sometimes it must meet more often than that, but it should meet quarterly for efficient administration. Certain committees may need to have several meetings before they are ready to report to the commission, which is responsible to the official board.

Liturgical Question Box

QUESTION: *How can I overcome the opposition of my laymen to liturgical practices? They feel that the use of paraments, clerical garb, and any more than a bare order of worship is Roman, and will have none of it.*

ANSWER: Such a problem is common and demands patience and tact. First of all, study the subject of liturgy; base your actions upon sound historical and doctrinal grounds. Do not follow the customs of another denomination without ascertaining if they are based upon doctrines which are held by your own. When you can point to the continuing practice of the pre-Reformation church, and to the authority of John Wesley and the Reformed tradition, you are on firm ground. But always explain. Use the symbols to teach evangelical truth. Liturgy and ceremonial are useful only as they assist us to worship God; if they hinder our worship by putting too much stress on mechanics, they are useless. (Nevertheless, we must expect some confusion at the start, until our people are used to the different forms.)

Recently a pastor taught a men's class and devoted the entire session to answering questions on worship. One was this: "We were told that Methodists should use Methodist orders of worship, but aren't we doing things that are not prescribed in our Ritual?" The pastor asked each member to look at the orders of worship in *The Methodist Hymnal* and pick out deviations from the form. When this was done, the well-meaning critic admitted that he had never looked closely at the order and had merely presumed, because the bulletin carried more material than was contained there, that something had been added. He now saw that the bulletin merely carried the printed prayers and responses that were called for but not given in full.

Never give orders as to a change in worship practice. Talk over the changes with your board or worship committee, and let them recommend any changes. If they do not agree with you, wait until they do.

QUESTION: *What is the proper position for the minister in conducting the communion service?*

ANSWER: The minister may stand in the old English fashion at the north end of the altar, that is, on the congregation's left side. This is merely a custom that began after the Reformation. Prior to that time, for many years, the minister or priest stood facing the altar during the entire service, except when he knelt facing it. But the earliest position seems to have been behind the altar, facing the people. Thus there are three possible positions, and all three have good arguments in their favor. Perhaps the last two are best, for the first was an innovation based on nothing more than a desire to avoid following the medieval custom.

If your church has an altar placed against the east wall, then you will have to stand at one end or in front. If the altar can be set out from the wall, or if it is placed in front of the center pulpit, then stand behind it. If you prefer to stand facing the altar, do so, and explain to your people that you are thus symbolizing the unity of the minister and congregation, in that you are taking the same position that they take.

If you must stand behind the altar, be assured that you have good authority for doing so. It is interesting to note that even Roman Catholics are returning to the ancient position and emphasizing the corporate nature of communion by making it more of a common participation of the heavenly bread and wine, rather than so much the viewing of a sacrifice.

QUESTION: *I notice that some of our bishops have begun to wear stoles over their robes. What is the justification for this?*

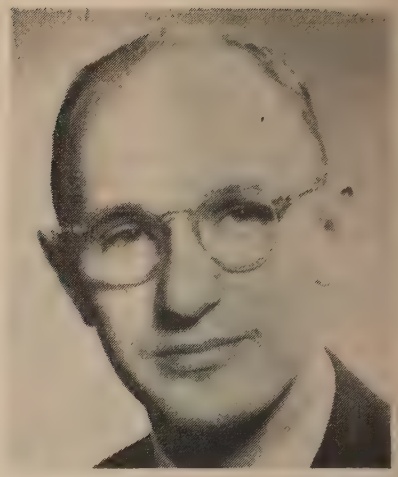
ANSWER: I have noticed it also—with much delight! The stole is the one great symbol of the preaching ministry and the oldest distinctive clerical vestment. It is a long, narrow type of shawl, which goes around the neck and extends in front to below the knee. It is usually made of materials that harmonize with the ecclesiastical colors of the season. It does not have to match exactly the other paraments in shade or design. Many beautiful patterns of embroidered stoles are available, some very costly.

The increase in the use of the stole among Protestants probably stems from a desire to relieve the dismal black of the robe. As most of us are rather afraid to break over and adopt the traditional cassock and white surplice, the stole, is welcome as an article of dress, as well as a symbol of distinctly Protestant emphasis. I have an idea, too, that those of us who dearly love to wear a red necktie welcome the addition of a bit of color to our ecclesiastical wardrobe!

Having worn a stole over the black robe for nearly ten years now, I find that nearly everyone seems to like it, and I hope that the custom becomes popular. In introducing it, I always explain the symbolism as representing the badge of office and the yoke of Christ.

—R. P. Marshall, 401 Fairview St., Lock Haven, Pa.

New Life Through Visitation



By ROBERT B. CROCKER

The pastor of the Methodist Church, Spirit Lake, Iowa, tells how visitation evangelism by laymen helped revive interest in his church, and how interest in the Bible was renewed through use of the Revised Standard Version.

ALL of us in the pastorate are interested in reaching as many persons as we possibly can in an effective way for Christ and his church. We are concerned about creating a new responsiveness and enthusiasm among persons already affiliated with the church.

During the fall and early winter of last year the commission on membership and evangelism in our church discussed this concern. Someone suggested that with the availability of the Revised Standard Version, people had a new interest in the Bible and that we should capitalize on that interest with a more intensive program designed to get our people reading the Bible.

Another person had been reading about churches that had been using the idea of "giving God a chance." Another suggestion reflected an interest in a preaching mission that would reach our people in a significant fashion. Someone else was concerned about visitation evangelism that had been used most effectively for some time in our church.

All these suggestions and others were blended together in the program that finally was developed. The overall theme of "giving God a chance" was used and materials from the Methodist Board of Evangelism were secured to emphasize the idea.

Posters were designed that highlighted this idea. Articles in the church newsletter and also in the city paper promoted the idea.

Paper-bound copies of the Gospel of Mark in the Revised Standard Version were secured from the American Bible Society. These were distributed to every family of the congregation through a neighborhood visitation program.

Forty teams (or eighty persons) were gathered together to visit on a neighborhood basis. Each team had from ten to fifteen homes in their own immediate neighborhood to visit. When they went to a home, the visitors took with them a copy of the Gospel of Mark and explained that in the period between Christmas and Easter the minister each Sunday would preach on a text or section from that Gospel.

The visitors suggested that the family read a new chapter each week and be thinking in the specific area of thought upon which the Sunday sermons would be preached. The first week the pastor planned to use chapter one as the source material for his sermon, the next week chapter two, and so forth.

The visitors also took to each home the brochure entitled "Give God a Chance," by Ralph W. Sockman, emphasizing the ideas of daily Bible reading, daily prayer, and worship at church each Sunday. They also carried with them covenant cards and encouraged family groups to indicate their participation in this program by checking the card's covenant to be at worship each Sunday and read the Bible every day.

In addition to home Bible study and sermonic presentation based on the scripture being read at home, a Bible study course was offered on a midweek evening that also covered the Gospel of Mark. In this activity the participants were able to secure a broader understanding of the background of the Gospel of Mark.

They could also raise questions concerning the minister's development of ideas in his sermon the previous Sunday. This was stimulating to both the minister and the group. Those participating could also go into a more intense study of questions the minister had been unable to cover during the sermon.

The first three days of March (Sunday, Monday, and Tuesday) the Fishermen's Club of the church conducted visitation evangelism. This group met for supper and instruction before going out on its visitation program. The sixty persons making response through this outreach brought to a total of 120 the number of persons who had been effectively reached that year through visitation evangelism.

These persons desiring to unite with the church were enrolled in a membership training program under the direction of the minister, so that they might rightfully understand what is involved in becoming members of the church.

Throughout the month of March, Wednesday evenings were set aside for a preaching mission. Four churches in the Spencer District co-operated in bringing four outstanding preachers of the midwest to our respective communities. Each speaker was with us four days, spending one day in each church.

So that we would reach a wide group of persons through this preaching mission, we used the pew sponsor

plan. Each Wednesday evening we had sponsors for twelve pews.

The commission of evangelism secured these sponsors and gave them lists of persons to call. A record of persons who came to the services was kept and efforts were made to call a different group of persons each week. New sponsors were also used each week so that a large group of persons were contacted in the venture.

This kind of reaching and deepening program throughout the entire season created a new responsiveness in the entire church. People became enthusiastic about their church, and the church in the very finest sense became a topic of discussion throughout the entire community.

Two services were necessary on Palm Sunday and Easter in order adequately to care for those who wished to participate in the services on those days. Now the congregation has voted to have two services of worship each Sunday morning through the summer.

A Church Uncovers Its Needs

By C. ORVILLE STROHL

A pastor's question brought to him representatives of four Methodist general boards to analyze and make recommendations for a local church. How such an experiment was initiated and its results are reported here by the executive secretary and counselor in Christian Education for the Des Moines Area of The Methodist Church.

WHEN a pastor asks his bishop a question and gets an answer that results in action from four national groups in our church, it is *good news!* It is an indication that Methodism is still interested in what is happening at the local level in terms of the religious life of the American people. This is a complete reversal of what some of us have thought was true in Methodism, namely, that the general boards *handed down* a program that the local church was asked to follow.

Harold G. Trost, pastor of First Methodist Church at Aberdeen, South Dakota, asked Bishop Edwin E. Voigt of the Dakotas Area, "How do we know when the church is really getting the job done? Are there standards and measurements to evaluate the effectiveness of the program?"

Two months later representatives from four national groups arrived at Aberdeen. One man represented the Board of Missions, another represented the Local Church Division of the Board of Education, a third represented the Board of Lay Activities and the fourth represented the Woman's Division of Christian Service. They were there to spend four or five days in making a survey of Methodism in that city.

Let it be said right here to the credit of the pastor and his staff that it takes courage and confidence in one's fellow workmen to invite them to become his guests knowing that these guests have arrived for the purpose of analyzing critically the program of the church within that community. They were expected to make recommendations and suggestions for the improvement and the enlargement of Methodism's program in that city.

And that is the reason why this experiment is worthy of being called to your attention—for this is exactly what happened. A local preacher asked four general boards to look at his situation and tell him how he and the official leadership of that church could do a better job.

The team had to decide, first of all, upon a statement of purpose. Basically, it was the purpose of the team to make recommendations for the immediate future and for the long-range program for the church. If this purpose was to be fulfilled it was important that members of the team gather accurate information about the situation as it existed.

Therefore, the first few days were spent by members of this team in making a brief survey of the city: visiting with laymen, with the pastor, members of his staff, the bishop of the area, leaders of the church school, holding personal interviews, having telephone conversations, studying records of enrolment, budget, conference journals, financial reports, and other printed and mimeographed materials that were available.

It was also the privilege of the team to call together whatever groups they deemed necessary, such as, the chairmen of the four commissions, the executive committee of the Woman's Society of Christian Service, a meeting of the church school staff, and others. Members of the committee attended the morning worship service, observed carefully the church school in action, attended the fourth quarterly conference, the Methodist Youth Fellowship on Sunday evening, and interviewed various people within the community who were directly or remotely related to the program of the church.

The members of this team found it necessary to deduce for themselves a statement that would involve the major responsibility of the church. That statement is as follows:

"We feel that the primary function of the church is to put the Christian religion to work at the center of life. The center of life, however, differs in each community due to many socio-

logical factors. Therefore, each church must discover the 'nerve centers' of community life and develop a program that is relevant to them.

"The program must provide spiritual resources for both individuals and groups so that they can face with courage and a Christian spirit any life situation. This is accomplished when the membership and friends of the church are given an opportunity to understand (through education) and experience (in actual participation) the Christian religion so that they can give expression to their Christian convictions."

It was also decided that this additional statement should be attached setting forth the philosophy of Methodism at both the local and national levels:

"Beyond the local church Methodism provides vast resources in both materials and personnel. However, these resources are to be used as needed and not followed to the letter of the law in order to meet the crucial issues of life creatively. To follow a program from a national board slavishly is to make it dull and dead—and sooner or later the people chafe under it.

"But not to use these resources wisely and helpfully is to cheat the people called Methodists of a great thrill—the thrill that comes from participating in a program that is rich in quality and united in action."

Growing out of this experience there came a number of specific recommendations for the local parish for the immediate and for the future. These recommendations included such items as "standards of education for the church school." Each department within the children's, youth, and adult divisions was carefully observed and recommendations were made relative to material, space, equipment, leadership, and purposes in Christian teaching.

Suggestions were made relative to the budget of the church school and the program of leadership education. Specific suggestions were made as to ways of increasing the program of adult education, which related itself to the whole matter of evangelism, recruitment, winning adults to Christ, training them for churchmanship.

It was discovered that in this particular community there was a fine radio station. The Methodist Board of Evangelism and the Broadcasting and Film Commission of the National Council of Churches provide resources for local churches to use on radio stations. In this particular church some lay people were discovered who had a keen interest in radio education. Recommendations were made as to ways the local church could reach the unchurched people by means of this mass medium.

The Northern State Teachers College is located in Aberdeen. Students are organized in what is known as the Wesley Club. Many of these students are to become public school teachers. Recommendations were made as to how the church could help future teachers of America become concerned about teaching moral and spiritual values in public education. Members of the faculty who are also members of the church and the official leaders of the church were quick to respond to this unlimited possibility.

It was discovered that the church membership through the years has been growing and then decreasing because of certain current factors. Likewise, membership of the church school had been decreasing and then increasing. This city of twenty-one thousand people is the center of a large area with a radius of some seventy-five miles. A fine public education system blesses this South Dakota city. Many young people who graduate from the local schools go into business. Aberdeen is the center of a large circle that sends its influence out into all directions.

The members of this survey team had kindled in their hearts a new appreciation for the local church and its concern to meet the "nerve centers" of community life. They had a feeling that must have been somewhat akin to John Wesley's feeling when he began his field preaching.

He wrote in his journal—March 31, 1739—that until Mr. Whitefield had reconciled him to go into the field he "should have thought the saving of souls almost a sin if it had not been done in a church." On April 2 he spoke again to about three thousand people from a little hill adjoining the city and he says that "at four in the afternoon I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation. . . ."

The team members felt that here was an opportunity for the resources of the national boards of our church to lend a strong hand to a local situation. The team did not endeavor to tell the local people what to do but they tried to place their fingers upon the needs of the community and to suggest ways in which the church could meet those needs.

We believe this is an experiment worth repeating. It is a report from the grass roots.

Church Words: How They Grew

Lent

Teutonic warriors who invaded Britain in the fifth century brought with them a word meaning "long." Slightly modified, it won a place in Old English. By the eleventh century, it was being called *lenten* and applied to the period when spring days actually have hours more light than winter days.

During the twelfth and thirteenth centuries, English Christians adopted the ancient practice of fasting for forty weekdays—from Ash Wednesday to Easter eve. Since the fast days fell during some part of lenten, the religious observance came to be known by the name of the season. Abbreviated, the ancient term for the season of long days emerged into modern speech as *Lent*.

—Webb B. Garrison

Pastors may use the above material in sermons and church bulletins. Please credit author.—Ed.

The Greatest Sinner of All

By WILLIAM GODDARD SHERMAN

Was Judas' betrayal of Jesus the result of his own treachery or of predestination? One pastor's study of the relevant New Testament passages leads him to this view of freedom of will. He serves the Methodist Church of Riviera Beach, Fla.

WE HAVE passed too lightly over the disciple Judas Iscariot. Volumes are written about the others, particularly Peter and John, but we casually brush Judas aside as being unimportant. His name falls from our lips almost with a sneer, and he has become the very symbol of betrayal. Most of us know very little and care less about this man, except to point out that it was he who betrayed the Master with a kiss. (. . . *and Judas Iscariot, which also was the traitor*—Luke 6:16, K.J.V.).

Even the gospel writers give us little information about him. Outside of calling him the traitor at every mention of his name, they painstakingly avoid him. Yet Judas is important, for from his life and his tragic end we learn much, not only of him, but of God as well. In many respects Judas will remain a great enigma. But the spiritual truths that his life reveals ought to be clearly understood.

Free Will or Predestination?

The very heart of the mystery surrounding Judas is this question: Did Judas betray Jesus by his own free will, or was he predestined to that act? My own conviction is that Judas sinned against God. An honest reading of the Scripture gives no indication whatever that God predestined Judas to perpetrate such a heinous crime. We may say that God had foreknowledge of his betrayal, but this does not mean that God forced Judas to perform his traitorous act.

One consideration germane to the problem is the character of God. This is a fact we must never overlook: the divine integrity is supremely bound up with the betrayal of Judas. If God did predestinate Judas to such an act, then it is God who is, in the final analysis, guilty of the betrayal of his own Son. Not only that, but God is further guilty of selecting a scapegoat to establish his own innocence.

This is a serious charge, and may even be branded as heresy. I do not make it lightly. But sheer logic pushes us to such a conclusion if we maintain that Judas was only a puppet in the hand of a Master who controlled him unrelentingly. For the one who pulls the strings is ever responsible for the actions of the puppet on the end of those strings.

One of our deep convictions is that God is infinite in love. He seeks the redemption of all men. It is alien to the divine nature to predestinate one of the disciples for such a role as would spell his eternal condemnation. Those who would say that Judas had no choice are forgetting that the Scripture promises that *whosoever will* . . . [may] *take the water of life freely*.

Did God expressly exclude Judas from this gracious promise of love? If so then Judas is as much a martyr as Jesus. Perhaps more, for Jesus returned from the grave and ascended into glory. But poor Judas went out into eternal midnight, and that by a divine plan concerning which he had no choice but to submit. If all this be true, then Judas is no sinner. He becomes a noble hero who also gave his life that the predetermined plan of salvation might be fulfilled.

Another factor that is bound up in this problem is the condemnation that has been heaped upon the head of Judas, even by the writers of the gospel narratives. If Judas only fulfilled a divine plan then he deserves our sympathy rather than our scorn. If he had no choice but to move like a mechanical robot, he manifestly is not to blame for his crime. In reality he was only an obedient servant who, in the words of one of the old Tin Pan Alley efforts, is "more to be pitied than censured."

If Judas had no choice it would mean that on that fateful day when Jesus called him to be a disciple, he in reality called to eternal death instead of eternal life. It would mean that Jesus was knowingly selecting Judas to be ensnared in a net which would eventually bring about his ruin. Thus I firmly maintain that we must abolish the idea that God predestinated Judas to betrayal of Christ, or else revise our conceptions of both Judas and God.

God's Permissive Will

The explanation of Judas' terrible crime lies not in predestination, but in that which we call God's permissive will. God *permitted* Judas to betray the Savior, but God did not predetermine that act.

At the outset we said that the life of Judas tells us much about God. The great act of betrayal clearly asserts that God permits evil to happen in this world that is alien to, and even in violation of, his will. Surely it was not the *desire* of the Almighty that Judas betray Christ into the hands of evil men and destroy both Christ and his own soul. God's desire is always for

that which is good and right and true.

I cannot abolish from my own mind the conviction that there was always a possibility that Judas could have become a faithful follower. He had equal opportunity with the other disciples. Christ chose him with an intent to make of him a worthy follower who would help establish the kingdom. My mind is open to any proof to the contrary, but at present my conviction, based on an honest search of the Bible, is that Judas made his own decision. His act of betrayal was a matter of personal choice and not divine predestination over which he had no control.

It is this that makes him a sinner; and it makes him the greatest sinner of them all. It is impossible to determine whether by rational processes, or by emotional unbalance in a moment of crisis, he made his decision. The reasons that were behind his decision will forever lodge in the realm of theory. This much is certain: Judas had free will in exactly the same capacity that other men do, and by exercise of that free will he decided on a course of betrayal.

This area that we describe as God's permissive will is the explanation for the pain and suffering which are so prevalent in our present world. That philosophy does God an injustice which says, "Whatever is is God's will."

The truth is that this world is overrun with evil which is directly in opposition to God's will. It is *not* his will that men die on the battlefield, giving their lives up in pain and agony for a cause that is barely made clear. It is manifestly contrary to the divine will that hearts be burdened with the sorrow that war and disease can produce. Jesus pleaded, *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* God seeks to comfort his children, not to torture them.

Yet, as in the life of Judas, God does not rule us as though we were senseless puppets. God permits us to act according to our wills, and he requires that we endure the consequences of our decisions. So long as men hate men, and take up arms to settle their differences, just so long will there be wars and rumors of wars. But this is not God's will in the sense of predestination; it is permissive only. And the permissive will of God forever allows the law of cause and effect to have full sway.

Christ's agony did not end at Calvary. The sacrifice of the atonement was sufficient and complete, but Christ still suffers in the sinning of our present world. He is vitally concerned with our sorrows. And make no mistake about it, God feels great pain over the continual violation of his will.

Surrender of the Will

A final observation should be made, for it may have a direct bearing upon our own relationship to Christ. The question may be asked, how could Judas sin so greatly when he had been in such close association with Jesus? The answer is that it is not association that matters, but surrender.

The life of Judas clearly describes the power of the choices we make. One decision may spell the difference between eternal life or eternal death. Too many Christians today are Judas in miniature! They associate with Christ and join his church, but betray the Savior by living lives that fail to glorify him.

THE MINISTER

By Joanne B. Young

Blessed are the artists—
Men who paint or sing,
Men who capture bird songs
On a fiddle string.

Blessed all whose talents
Lie in other spheres;
For this my curse and blessing is:
God gave me listening ears!

And all heartsick humanity
Comes knocking at my door
To bare their souls before they go—
Their burdens less, mine more.

I can not show my anguish.
I listen and only nod,
While each unfolds such problems
As would seem to baffle God.

Then outwardly untouched I find
The gentle words to say,
But oh! for wisdom to advise
How earnestly I pray!

How long the nights I can not sleep
From other people's pain,
Their bafflement and their despair
That beat on me like rain.

Still, I must listen as others
Must write or sing, and more—
Must somehow find the strength to meet
The next one at my door.

Father Divine as Counselor

By HERBERT H. STROUP

Some of the psychological principles underlying Father Divine's pastoral counseling are revealed here by the professor of Sociology and Anthropology, Brooklyn College. This author is now on leave of absence, serving as director for the Congregational Christian Service Committee in Greece.

ROLLO MAY in *Man's Search for Himself* (W. W. Norton & Co., $3.50) describes modern man's spiritual plight. He says that there are two principal causes of the lack of security that affect so many in our time: loneliness and anxiety.

Modern man is lonely despite all the hustle and bustle of community activities. He is constantly a member of what Charles Cooley called "secondary groups," that is, groups that do not possess such qualities of intimacy and truly personal commitment that they reach the depths of man's being.

David Riesman's *The Lonely Crowd* (Yale University Press, $4.00) describes with striking validity the essential depersonalization of man that has occurred in our mechanized society. Man today is mass man. He has become "naturized," that is, his essential humanity has been denied by an impersonal society and his affiliations with natural processes has been magnified and accepted by him as limiting and definitive.

The rise of large-scaled business enterprises especially in the latter part of the nineteenth century was matched by the rise of big government partly as a social device to meet the excessive demands of gigantic industrialism. Everything became huge. Even the churches began a counterpart movement, especially within urban settings, to keep abreast of industry and government. Herbert Schneider in his *Religion in Twentieth Century America* (Harvard University Press, $4.25) has pointed out the rapid growth of large urban churches, of interchurch organization, and of the ecumenical movement which has characterized the organized religion in the last half-century.

By all these developments, man has become dwarfed in significance, a pathetic creature who at times looks wistfully for the further security of being lost in a mass society. The technocrats in the 1930's taught us of the coming day when social processes would become thoroughly mechanized.

That day came sooner than they thought, but in a different way. External man seemingly possesses individuality, but internal man oftentimes is crushed under the load of impersonality.

Modern man also is anxious, terribly anxious. Paul Tillich in *The Courage to Be* (Yale University Press, $3.00) has shown that there are various bases for normal anxiety and that the chief one in our time is that which arises from the threat of ultimate meaninglessness. By this Tillich is saying that man today suffers from a failure of intellectualism and scientific understanding.

The Word has been doubted and the propaganda expert with his blandishments has turned truth into a factor of psychological attack and defense of self-interest. Man is at sea intellectually and like so many who go to sea, he is also sick. He sees about him the clash of absolute opinions in the national, economic, religious, and political spheres. His house historically has been built on sand and now is seemingly unable to withstand the assaults of the waves of contradiction that are beating about his very door.

It is not surprising in this atmosphere of anxiety, therefore, that the New Testament and especially the gospels have come alive to some in our generation. For, apparently, Jesus also taught in an age when the anxiety of the threat of meaninglessness was strong. Notice how many of his efforts were directed to restoring self-confidence. [God] *sends rain on the just and on the unjust.* "Thinking cannot increase one's stature." "*Do not be anxious about tomorrow, for tomorrow will be anxious for itself.*" There may be significant religious resources within the gospel for our own troubled age and modern preaching. Perhaps more preaching should be geared to the problem of wide-scaled human anxiety than seemingly is.

They Seek Authority

The twin facts of modern man's loneliness and his anxiety over meaninglessness have a direct bearing upon Father Divine as a pastoral counselor. I have been reading about Father Divine for at least a dozen years and for many of those years I have been reading his publications, especially *The New Day* [1] which contains his speeches, accounts of interviews with followers, advertisements, and other matter.

I have no "scientific" findings to report regarding his appeal to his followers, but I am interested in one thought that keeps recurring to me as I read the accounts of his interviews

[1] *The New Day* is a periodical publication of the Father Divine Peace Mission, Philadelphia, Pa.

with his followers and others. It seems to me that in practically every interview that might be classified as "pastoral counseling" there is a strong element of loneliness and anxiety expressed by the followers and a strong element of authoritarianism in the counseling by Father Divine.

Those who are interviewed by Father Divine are seekers. They are looking for the acknowledgment by an authoritarian person that they are persons of extreme worth. Fortunately for the Divine movement, the counselor and God are one, so that a sort of double authority confronts the perplexed.

First, the relationship between the fulfilment of self and believing in God is made clear in the following passage from Father Divine:

> Finding yourself is finding your God. It is wonderful! And finding your God is to find the reality of yourself and apply it to your daily lives in expression. It is wonderful! So therefore, throw off that limited degree of expression that thinks you cannot see, and cannot hear, and know that all the difficulties that you may think have befallen you are gone. Lean and depend upon Him that liveth forever and ever, and realize Him as being All and in All. It is wonderful!

The advice to the parishioner who suffers from a problem to rely upon God has been long employed in pastoral counseling and most clergymen would assert that there are undeniable benefits to be derived from such a suggestion. Surely the lonely and anxious have through faith in God an access to a source of stability and strength that is unsurpassed. He changeth not.

But, most pastors do not have the other side of the appeal which is available to Father Divine, namely, that he himself either represents God closely or is God himself. After all, only he speaks in "A.D.F.D." And what is this year's date? 1933 A.D.F.D.

Father Divine, in being the visible God who can call for unconditional faith in himself on the part of the person counseled, creates a seriously different feature for pastoral interviews. The following excerpt from a longer interview in Philadelphia, "the country set of the world," with a man who obviously is reaching out for an "absolute" emotional answer to his problem (perhaps of loneliness) illustrates Father Divine's use of himself as God in answer to the quest of the person counseled:

(After the gentleman is introduced. Father says:)
Peace!

Mr. J.: Peace, Father!

Father: Mr. J., what did you want to see me for?

Mr. J.: I did want some help, Father. I have been to so many fathers in getting interviews, and I wanted my heart opened up!

Father: It is not anything I do as a Person—

Mr. J.: I see.

Father:—but it is according to one's faith they have in me.

Mr. J.: Yes.

Father: It is just the same as a person seeking a blessing of God from an invisible point of view.

Mr J.: Yes.

Father: I mean to say. just seeking to get converted.

Mr. J.: That's right.

Father: They pray to God. Some may get the blessing, even the first time they go to the anxious set, or mourner's bench, or whatsoever they may call it. Some may not get it the first time; some may get it the next time; some may get it later. Then, some may go to church for years and may not get truly converted.

Mr. J.: That's right.

Father: But it is all according to their faith. It is not anything God does from a personal point of view to bring the desired results but according to their faith, so be it unto them as they comply with him and with his words and keep his commands.

Mr. J.: I went to the mourner's bench down to Bishop Johnson's church and I could not get it. I went in there about three or four times.

Father: Yes. Well, that's what I said. You should never give up, never be discouraged and never doubt, because you don't get the blessing immediately; but if you trust *me* implicitly, conscientiously and sincerely and relax your conscious mentality, after you have asked *God* what you desire, then the Spirit will pour it out upon you; in other words, will arise within you and will bless you abundantly!

So have faith and I will be with you according to your faith you have in *me!*

Father Divine aids people also in other ways. He constantly affirms to his followers that they are not personally and basically responsible for their ill feelings and actions. This is not to say that he does not stress a somewhat different point of view in his sermons. In his sermons there are many expressions of personal responsibility for moral action. But, in his counseling he does not take the same tack.

Handling Guilt Feelings

Often he "impersonalizes" a moral problem or action so that the person will be relieved of guilt feelings. The following is an example. He has been interviewing a "sister who recently has been bothered with different thoughts coming to her mind that are of a negative nature, felt condemned about them coming into her consciousness":

Sister: Father, things have been stressing my mind. You know, sometimes I feel high in the Spirit and other times I go down again. And Father, I never was conscious of thoughts like that, You know, about different people being different expressions. Now last night and today—well, I did not sleep much last night.

I was thinking about the beautiful meeting we had, and you and mother, and different thoughts were entering my mind while walking along the street, about so-called colors, and something came in my mind to discriminate with people about different so-called colors. And when those thoughts come in me, they discourage me and I feel you just have to throw them out!

Father: Sure! Well, you should not let those kind of thoughts discourage you, because people are liable to think things, just like dreaming dreams; it does not say those thoughts are yours! Just like that Message that was read today, in the Positive. In the Positive I have declared it is an Impersonal issue, an Impersonal expression, whether it is words from your vocabulary, or actions or deeds. Every expression of yours manifested personally or inspirationally, these expressions may be classed as your expressions and your sins, but they are not yours because they are impersonal; but you may dial in on them and at certain times you may use an expression that is merely a preconceived idea and opinion that you have picked up. Hence, it is not yours.

Sister: Yes.

Father: So if, perchance, you happen to think anything in a mental expression, do not feel the slightest reflection or tendency of condemnation, for that

expression is not necessarily yours but it is attracted to you, at times, and you may reflect it because you may be susceptive to the expression from the vocabularies of others! So it is a wonderful thought!

Sister: It is wonderful, and I thank you, Father!

Father: It is wonderful! So take these thoughts to consideration and do not let anything like that disturb you.

Sister (greatly relieved): Well, I thank you, Father dear!

Father: No, you don't need to let those things disturb you, for all personages and all actions are expressions of persons that the reflector or manifester or expresser may express; but yet those expressions are not theirs. They are absolutely Impersonal, even as the Principle of Mathematics is Impersonal; and it can be developed in the conscious mentality of others and cause them to produce the self-same intelligence, until they will express expertly and scientifically and accurately the expression of a real mathematician; and yet that Principle of Mathematics is still operative and expressive, for it is useful and can be used over and over again, without restriction, when it is someone who is qualified or qualifies himself to use it—another becomes to be a great mathematician, not because of the ownership of mathematics but because it is Impersonal and it is Interchangeable, so to speak. It is operative and expressive for others, even as it is for ME! So if you happen to think anything that is absolutely negative or antagonistic and critical, do not feel as if though you are under condemnation for negative thinking, unless you yield to the temptation or give in to the suggestion of the temptation in what you are thinking! See the mystery?

Sister: Wonderful! Thank you, Father!

Father: Therefore, wear the world as a loose garment, and feel free, and know you will transcend the barriers of limitation and revel into the glorious liberty of the sons of God and be one with Him and not be condemned!

Sister: I thank you, Father dear!

The practice of Father Divine of stressing personal responsibility in his sermons and alleviating guilt feelings of those who talk with him privately is clearly contradictory, but probably no more contradictory than the practices of many religious leaders. It is relatively easy in the abstract to draw almost absolute distinctions between right and wrong, but when faced with concrete personalities and situations there are factors of causation and dynamics that enter into the problems which mitigate any clear-cut moral distinctions, at least for most cases. No one to my knowledge has written about the seeming paradox between public pronouncement and private counseling on the part of the clergy, although it is a theme that should be examined.

Role of Faith

Father Divine also lays great stress upon the sheer efficacy of faith alone. Having faith in God or Father Divine is in itself a solvent of many personal problems. But, aside from the object of faith, faith itself is a strong healing power. It is able to affect not only the specific problem with which a follower may be afflicted; it is able to transform the entire personality in both its physical and psychic aspects. This process of complete transformation is described by Father Divine as the process of conversion. Thus, faith produces sanctification. The following shows the wonders which faith alone will accomplish, according to Father Divine's own words:

When your faith frees you from those infirmities mentally, permit your faith to free you from the characteristics and disposition, the nature and all of your expressions, yet, even your mannerism, that those infirmities from which you have been emancipated might not be able to identify you again, since you have been born.

Even your appetite will change—the very food you once delighted in, and yet, according to your Adamic state of consciousness that food will not taste as it used to taste. Why? For you have put on new characteristics; you are making new cell tissues daily, as you live it. By the renewing of your mind you are taking on the Nature of the climate in which you are now living. It is a mental and spiritual climate you are taking on—the mental and spiritual climate in which you are mentally and spiritually functioning.

You are thinking and acting accordingly. Your days are made longer according to the mental and spiritual climate; according to that state in consciousness in that mental and spiritual climate in which you are living; according to the climate's condition and according to the length of time individuals live and those who have been living in such a climate live. You are transformed; you are made new; you are born again! . . .

You are renewed by the renewing of your mind. You are not that old person who once lived, I say. Do not be false pretenders. Your conversion and your new birth should cause you to be new creatures with every sense of feeling, in all of your senses of expression; for you are not supposed to be or alleged to be by me, the same old person.

There are many other aspects of the counseling of Father Divine that should be studied as providing insight into his system of pastoral counseling. The clergy of the traditional churches should not think that there are not profound psychological principles undergirding the counseling of Father Divine. Agnes Light, for example, one of Father Divine's followers from New York City wrote him on this score as follows:

Next I will mention the study of philosophy and psychology. These profound sciences are taught in such a way by you, Father and Mother Darling, that even the small children who study your words in the pages of *The New Day*, are really more learned along these lines than most adults in the world who have been through schools and seminaries.

But basically, I believe the Father Divine movement is founded so far as its appeal is concerned upon the loneliness and anxiety of modern man. These lead men to accept authoritarian "answers" to their problems. The counseling of Father Divine illustrates the manner in which he calls for extreme faith in himself as the "answer" to all human problems. Rollo May has put the psychological situation in which Father Divine thrives into the following words:

"The great danger of this situation of vacuity and powerlessness is that it leads sooner or later to painful anxiety and despair, and ultimately, if it is not corrected, to futility and the blocking off of the most precious qualities of the human being. Its end results are the dwarfing and impoverishment of persons psychologically, or else surrender to some destructive authoritarianism."

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) dealing with some religious problem. This month's report tells of a situation in which the pastor was asked by the parents of a college student to talk to her about her religious uncertainty. Evaluations by our consultants follow.

Religious Adjustment

Walter Case is principal of one of the schools in this community. He and his wife have five children, three girls and two boys, ranging in age from eight to eighteen years. The Cases are what would be called very religious. They belong to the Zion church; they do not use tobacco, or alcohol, nor do they eat pork. They attend services at my church fairly regularly, all seven of them. The children seem to be as sincerely religious as the parents. Their beliefs tend toward fundamentalism.

The Cases are willing to transfer their membership (after some pressure from me) to my church, but the oldest girl, Mary, says that she will never join this church because "we might get a preacher who doesn't believe in the virgin birth." So they have not joined here, preferring to wait until some time when they can all come in together.

Several months ago Mary asked me to write a recommendation for her entrance into Niagara College for women, at Judsonville. I did, and in September she entered this school on a scholarship, as a freshman.

The Calls

About two weeks ago I was gotten out of bed fairly late at night by Mr. Case. Could I talk with him for a few minutes? I could, and he told me that things were not going so well with Mary down at school. She had, with her parents' approval, been "shopping around" to find which of the local churches she wanted to attend. Soon she had discovered a pentecostal type church where she felt at home. It was not long until she responded to an altar call and "got the assurance."

Mr. Case. Her mother and I were glad, too. She's always been religious, but this was the first time that she ever had the feeling that she was really saved. That isn't what bothered us. (*He hesitated.*)

Pastor. You felt very glad that at last Mary now has the personal knowledge of God's love.

Mr. Case. Yes. But we didn't expect her to go as far as she did. This preacher just isn't our kind. He hasn't any education to speak of. Why, he told us when we talked to him that he had flunked out of two colleges—the last one was this Smith College in Louisiana. But every time he did, he said it was the Lord who told him to leave. He hasn't any reason for anything except to say the Lord told him!

Pastor. You feel then that Mary's preacher is not what he might be, at least as far as education is concerned. Is that it?

Mr. Case. Yes. And this is why I came to see you. He has Mary talked into the idea that Niagara isn't a fit place for her to be. He says it isn't a Christian school and all those teachers are going to hell. So she wrote us a post card the other day and very calmly said she was going to leave college—even before the semester was over, and go to some Bible school he had told her about, way out in Los Angeles. Mrs. Case and I wondered if you had the time and would write her a letter and try to talk her out of this notion.

Pastor. You're sure that this minister is wrong in his judgment of the college, and that he shouldn't be talking Mary into leaving. And you feel that, since you and Mrs. Case have both graduated from college, and have had more experience, that you are right in this. And you would like to have me on your side.

Mr. Case. Well, I suppose that's about it. We told Mary, when we talked to her about it—you see we went right down that same week end—that we wouldn't absolutely forbid her to do this, but that we did feel that she ought to at least finish the semester at Niagara. We met this preacher and he can't even use good English. He was quoting the Bible and we quoted the Bible right back at him. Mrs. Case told Mary, "I wish Reverend Jones was here." And Mary said, "Me too, but he isn't." We both feel that you would have a lot of influence over her, and that's why we wanted you to write to her.

Pastor. Well, I'll tell you. I don't believe that I have any right to take sides in this. I think we would both agree that the Lord knows better than we do what is best for Mary. I think you are wise in saying that you won't coerce her to stay beyond this first semester. Sometimes God can reach us and teach us only through mistakes that we insist on making. So if this desire of Mary's is a mistake—I don't say that it is—I don't know. It would be better for her to find it out for herself than for us to "gang up" on her. The latter course would, I am sure, do her more damage than any mistake that she might make herself.

Mr. Case. Maybe you're right. It's just that we hate to see her make what seems to be such a big mistake, and because she is coerced by this boob of a preacher! If he'd let her alone, to make up her own mind, we would too.

Pastor. And you feel hurt to think that your daughter will probably be hurt. You feel that it's unfair for this preacher to be right there influencing her, and here you are, apparently unable to reach Mary at all. Well, I'll write to her. I'll tell her that you have been in to see me, asking me to write her, and I'll offer to talk with her about this if she wants me to. Next week is Thanksgiving week and I could drive down there to see her on Friday, if she asks me to.

Mr. Case. Fine! And if you do go down, bring her back for the week end, will you? I'll be glad to pay your expenses.

WE SHOOK hands, he left, and I went back to bed. I wrote to Mary,

offering to correspond or to come and talk with her if she wanted that. I rejoiced with her on the assurance of her salvation. A few days later, Mary's mother called me. Mary had telephoned and would be delighted to have me come down. She wanted to come home for the week end too. So I drove down to the college, two hundred sixty miles away. Mary was excited and seemed very happy. Would it be all right for us to take her chum Helen and Helen's boy friend too? Yes, that would be all right. Soon after we left it turned out that Helen was Mary's dearest friend, and the one who had helped lead her to the Lord. It was as if they were the only two who were saved on the whole campus.

Helen carried the conversational ball. Mary is a more bashful girl, and seemed content to sit while Helen did most of the talking. I found myself reflecting Helen rather than Mary. The boy friend was friendly, and apparently in accord with the expressed ideas, but he had little to say. Soon a good rapport seemed to be built up with the three of them, with Helen the spokesman. I had a fine time quizzing Helen about proper attitudes toward such things as prayer, salvation, and hell. She expressed some obviously contradictory ideas, and I called her on them, and tried to help her reconcile them.

Mary said almost nothing. Before we got to Helen's house, Helen was very sure that the Lord had led us together. I had been such a help to her. She was so concerned about making mistakes when talking with sinners. Could I give her some help there? So I gave her a free lecture about love. What were her motives? Did she try to convince the sinner just to show she was right, or because of real love for the other person? This was apparently a new idea. She thanked me several times, and we said good bye. Mary had all this time shown no inclination to talk, but rather sat back and let Helen do the talking.

AFTER we dropped off the other two, however, she talked more freely. I said, "Helen has been a very close friend to you, hasn't she?"

Mary. Oh, yes. She is the best friend I have. She's so wonderful to me.

Pastor. And you feel that she is a real Christian, too.

Mary. She's a better Christian than I can ever be. She always knows what to say. But she has been saved ever since she was ten, so she's had more experience than I have.

Pastor. You feel that she is more sure of herself.

Mary. Oh, yes! She is the one that helped me get saved. She and John and Margaret (*these are the preacher and his wife*) stayed with me after church one night and we all prayed. Oh, she prays so well! We stayed and stayed, and finally I felt the assurance. And we were so happy. We all jumped up and down and they all hugged me and hugged me. It was so wonderful.

Pastor. Your salvation is very real to you now.

Mary. Yes, and it's so wonderful. That's why I want to leave Niagara. None of the kids there are saved, and they think I'm crazy, I guess.

Pastor. You feel that they don't have your assurance, and so they don't understand you.

Mary. Only Helen understands me. She's so wonderful. She isn't going to leave Niagara, but she's been saved longer than I have and they can't hurt her. She feels that she can be a missionary right there at college.

Pastor. You feel that she is stronger than you, and that if you stay, it might do more harm than good.

Mary. I know it. I feel myself getting weaker already. I want to be around Christians, who can help me, instead of people who will laugh at me. Not even the teachers are Christian. Sometimes I think they're the worst of all. In our history course they're teaching evolution. Helen took her Bible to class one day and the teacher threw her out of the class.

Pastor. You feel that some of the things they teach are un-Christian, and you don't want to be taught those things.

Mary. No. And if I could go to some other school, a Christian school like Moody's, I could be helped instead of hurt.

Pastor. You want very much to be around people who think and act as you do. It would be a help to your own Christian life. Is that it?

Mary. Yes. And there's another thing. Since I got saved I can see how useless all these courses are to me in my life work. Why should I worry about history if I'm a missionary, or a Christian worker?

Pastor. You feel that these freshman courses are not going to be of much use to you after you take them.

Mary. Take German. I might be a missionary to Germany, but I could always learn the language after I got there. And it's so hard for me. The teacher was born in Germany and she's so hard. I meet with her once a week and she's nice; she talks about the Bible, but in class I just shake I'm so scared.

Pastor. You feel very unsure of yourself in class.

Mary. I can always answer the question if she gives me time, but she never does. She always says, "*schnell* ['quickly']!" Once I cried in class. It all seems just a waste of time, anyway. Ever since I've been saved I can't see any point to going on in that kind of school. And it's getting harder for me all the time, too.

Pastor. Your school work no longer seems important to you, and so you can't seem to get down and work at it. Is that what you mean?

Mary. I guess so. I just don't like it there. That isn't a Christian school. I want to be around Christian people who can help me. Helen says she is going to stay at Niagara. But she's stronger than I am. They can't hurt her. Like praying, for instance. What you say about prayer meant a lot to Helen. She prays so well, and it's hard for me.

Pastor. It's difficult for you to put your feelings into words when you pray, is that it?

Mary. Well, yes. But it's more than that, too. Sometimes I know I ought to be praying, but I can't seem to even feel it. Helen can always say a wonderful prayer, but I can't. Even when I'm alone with John, sometimes I just say the words—I don't really pray.

Pastor. You feel as if you're not really praying, even when you know you should be. It's only repeating words.

Mary. Yes.

Pastor. And you want very badly

to be able to pray, but it's as if you freeze up inside, is that it?

Mary. Oh, yes. It's just as if I just freeze up inside. But if I could go to Moody's, where they would all be trying to help me, I know I could learn how to pray.

Pastor. You want very much to be able to pray, the way other people seem to be able to. And you feel that a school like Moody's would help your prayer life.

Mary. I know it would. But I can't make my folks see that. They say that I need to get an education so that I can talk with any kind of people. They say that folks will just laugh at me unless I have an education, but they will anyway. John said they would.

Pastor. You don't feel that your folks really understand.

Mary. That's it. They think they know what's best for me, but I'm the one who has to go through all this. I know how I feel.

Pastor. And you feel that your parents know what you need, since all this is happening to you rather than to them.

THAT was the substance of what was said in the car. As we got close to Mary's home, she said she would like to have me come in with her. Her parents and brothers and sisters greeted her warmly, but there seemed to be quite a tension in the air. Soon they were arguing back and forth, but not saying anything new. The parents said they knew how Mary felt, and she insisted that she knew how she felt. I felt as if I was caught in the middle, and said little. Mary cried. Both sides seemed to feel that I should be on their side.

After a while, after inviting Mary to come and see me before she went back (she had promised to finish the semester at Niagara), I left. She came alone to church on Sunday, but did not have much to say afterward. Soon after that she left to go back to school.

Pastor's Questions

1. Did my little lecture to Mr. Case do any good?
2. Should I have more definitely taken one side or the other in this case? I was trying to create a feeling of acceptance without taking either side.
3. Perhaps I should not have gone in with Mary to see her parents on her return home. I wanted to be fair to her.

Consultants' Evaluations

THE pastor's question: "Did my little lecture to Mr. Case do any good?" reflects that he himself has good cause to doubt the value of what he said here. If he felt this way at the time "the little lecture" was being given to Mr. Case, I am sure he communicated to Mr. Case more of his own insecurity than he did his insight. This in itself reflects a weakening rather than strengthening of his rapport with Case.

His attempt to be nondirective in the situation is offset by his anxiety in the first place, and by the fact that he almost takes a *laissez faire* attitude toward the girl's problems and suggests this as an ideal for the parents, too. It is an ideal which they obviously cannot achieve and which the pastor's intense activity later contradicts.

However, if he had made his real desire to treat her as a person and not "to gang up on her" the point of his "little lecture," he would probably have been more relaxed himself and communicated more security to the disturbed parents. He overlooked the upset emotional balance of the parents in his attempts to avoid becoming a "judge" of the intellectual ideas being handed out by the daughter and her preacher-friend. Nevertheless, he was tenderly sensitive to what "ganging up" on the girl would mean.

The pastor asks if he should have more definitely taken sides in this case. Here he overlooks the fact of his own role: he apparently does not perceive himself to be "like" her preacher at college, and different from her parents who "tend toward fundamentalism," and he has some sense of rapport with the Niagara College that she does not like. He is pastor of the church that her parents are willing to join, and which she herself feared so much that she chose to be different from her parents and *not* join it. She has apparently dominated at least this area of the family.

My whole point is that the pastor, by reason of his role and relationship, *already* had been placed on "a side." This accounts for his sense of confusion and need for clarification of this question.

Now the best thing possible would be for the pastor to have recognized and accepted the realistic extent to which his involvement had in fact already gone. To attempt to hide it would only create distance rather than understanding in the whole relationship. Then the pastor could manifest an even greater degree of acceptance of the parties involved by having first accepted his own situation frankly and having evaluated it accurately.

The problem of his having gone in the house with Mary is accurately perceived as having further involved him as "being ganged up" with the parents. He could have gone in with them and simply said: "I want all of you to know that I am personally devoted to each one of you individually and to your happiness as a family. I know there are many things you will need to talk out privately as a family. I am going now and leave you to your privacy as a family. Mary, you know I'm your friend, and I want to continue our chat later. I'll be getting in touch with you. It was a real treat to have a spiritual conversation with you and Helen and her friend on the way."

The main tactical failure in the situation seems to be that the pastor lost contact with Mary herself twice during the time described here. First, he lost contact with her when she decided for herself—and the family as well—that the church "might get a preacher who doesn't believe in the virgin birth." The trained minister is likely to "write off his book" such a person.

However, such suspicious hostility is a trouble signal for deep emotional concern on the part of the girl. She is trying to solve some personal problem which she cannot communicate in any other way than this. It is extreme-

ly difficult for a more liberal minister to be patient with, much less understanding of, this kind of attitude. Yet such open hostility has behind it a plaintive appeal for deliverance from an inner turmoil that threatens to consume the life of the person.

This final remark is a "hunch," and should be labeled as such and taken "with a grain of salt." But, as I read the account, I kept getting the feeling that this girl is, quite unawares, using religion as a means of rebellion against her parents. At the same time it serves as a means of dominating them and gaining access to a social group where she is given affection of a sort—even "hugging." She is in an all-girls' school and really does need a change of school where her needs for companionship with men can be met normally and without such compensatory efforts.

I wonder—I just wonder—where her being the "principal's daughter" has put her relationship to herself and the other kids during her high school days. Likewise, I wonder what going to California means to this girl—apart from her just purely religious considerations.

College counselors tell us that one of the difficulties of providing a consistent religious nurture for their groups is that the boys and girls "run home every week end." Likewise, this retards their independence-growth. They tend to fall prey to authoritarian preachers' advice that perpetuates their sense of anxiety over the domination of equally rigid parents.

Furthermore, we have found in some rather careful clinical studies of emotionally disturbed persons that pentecostal groups quite often provide a way out of this stultifying domination, a way of rebelling.

My own suggestion would be that the pastor should look for such rooted problems that present the symptoms which he describes. Likewise, he could well seek the help of any college counselors at Niagara College. They have a more objective relationship to the girl. I could hope they will be trained counselors when he finds them. Too often they are not.—**Wayne E. Oates, *professor of Psychology of Religion, Southern Baptist Theological Seminary, Louisville, Ky.***

ON the whole the situation seems to have been handled fairly well. A great deal of tact was displayed along with a concern for helping persons. I have the feeling, however, that more analysis of and sensitivity to the dynamics in the situation are called for. From his report of the pastoral relation I do not feel that the basic problems came out where they could be faced, although they are hinted at.

Why is this girl unhappy at college, basically unhappy with her prayer life, and desperately seeking support? Reading partially between the lines, she does not know what to say, feels misunderstood, believes that her fellow students are laughing at her. She feels inferior, sees no reason for study, and fears failure. Her teachers threaten not only her ego but her ideational system.

Her defense seems to be to cling to a rigid, perfectionistic, literalistic fundamentalism, and to find special status in being saved. She seems to have found support for her defenses in the pentecostal group and its minister, and an authority for running away from her inadequacies to what appears to her to be a safer haven. Again perhaps she was trying to grow up a little by exchanging the authority of home for another authority.

Somehow in his conversation the minister seems to have missed these cues and to have reflected mainly the more superficial aspects of the problem. I cannot be sure that the little lecture did any good. Helping the parents to have seen Mary's problem and interpreting Mary's behavior for them might have done more good. Certainly it was not the pastor's function to take sides, but rather to clarify the nature of the conflict and to help explore the alternatives.

It seemed that he had good rapport with both sides and therefore a good opportunity to be helpful. Instead of going in with Mary when she came home, he might have prepared her to cope with her parents.

Conversely he might have discussed with the parents how best to approach Mary when she came home. This would have taken a great deal more exploration of the relationships between the parents and Mary.

Whether anyone in this situation is willing to make the necessary adjustments before help is available is a serious question. I would think Mary would be more open than her parents if she had a lot of ego-bolstering support that would enable her to confront her fears and doubts about herself.—**Paul B. Maves, *associate professor of Religious Education, Drew Theological Seminary.***

Report Your Pastoral Calls

You are invited to submit reports of your call for analysis and evaluation. For each one of your reports selected for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.—Ed.

RACE RELATIONS SUNDAY

Race Relations Sunday—February 14, 1954—is a special day because it gives Methodists an opportunity to demonstrate their belief that all men are brothers. It is a special day because it provides Methodist people a chance to contribute to the future of Christian education for Negro youth.

In 1954 every Methodist can give to 13 schools associated with The Methodist Church through an offering on February 14, or through the official budget of the local church. Such gifts promote Christian education and provide the church with a trained professional and vocational leadership.

The Race Relations Sunday packet, containing suggestions and information for the local church observance of Race Relations Sunday, has been mailed to all pastors.

SOCIAL CREED PUBLISHED

Keeping faith with its assigned task of implementing the Methodist Social Creed, the church's new Board of Social and Economic Relations has brought out the creed in a new, attractive format as its first official publication.

A. Dudley Ward, executive secretary of the board, has added appropriate subheadings, which serve to make the material more readable and act as logical divisions for study and discussion.

Single copies of the Social Creed may be secured without charge by writing the Board of Social and Economic Relations, 740 Rush St., Chicago 11, Ill.

The creed is also available at nominal cost in quantity lots as follows: two to 100 copies, 3 cents each; 100 copies $1.50; 200 to 1,000, $1.30 per hundred in lots of a 100; 2,000 copies and over, $1.10 per hundred in thousand lots.

Ward has also announced that he is seeking an associate secretary "with training in racial and cultural relations and/or social welfare." Anyone interested or anyone having persons to nominate should communicate with A. Dudley Ward at 740 Rush St., Chicago 11. Ill.

SURPLUS COMMODITIES

So many surplus commodities are available from Uncle Sam, that it's smart for every institution to check through its local welfare department or contact the nearest office of the Department of Agriculture's Commodity Credit Corporation for the details. Almost every state capital or large city has such an office. . . . many of our institutions have already benefited.

(From *Scope*, newsletter of the Board of Hospitals and Homes of The Methodist Church.)

METHODIST U. N. HEADQUARTERS

A United Nations Headquarters office has been established by the Board of World Peace on the eighth floor of the Carnegie Endowment for International Peace Center, at East 46th Street and United Nations Plaza. The Center, which leases space only to peace organizations and others whose gifts are deductible from the federal income tax, is diagonally across from the United Nations General Assembly Building.

This office is not a Board of World Peace administrative office. All correspondence with the board, therefore, concerning United Nations or other seminars, United Nations materials, board pamphlets, visual education, etc., must be addressed to 740 Rush Street, Chicago 11, Ill.

(From the *Methodist Peace Courier*)

NEW METHODIST HOSPITAL

Plans are being made to open a Methodist affiliated hospital in the world-famous medical center at Rochester, Minn., on Jan. 1, 1954.

Following a recommendation from the Board of Hospitals and Homes, Ralph Jester, board member from Des Moines, Ia., sparked a drive to form a private, Methodist-affiliated corporation to purchase the 366-bed Colonial hospital from the Kahler Corporation and Mayo Clinic in Rochester.

Included in the transaction was a provision for the Methodists to either buy or lease the 186-bed Worrell hospital and to lease the facilities of the Kahler School of Nursing.

At a recent meeting of the two groups in Rochester, Jester said that the plan presented an excellent opportunity for The Methodist Church to establish "a complete general hospital of the first class" and that further expansion was planned as soon as finances permitted.

Jester also announced the unique action of the Iowa Methodist hospital in Des Moines in pledging $10,000 toward the establishment of the sister institution in Rochester.

Methodists plan to take over the operation of the Kahler units the first of the year under the new name, Rochester Methodist Hospital.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* six weeks before the event or conference is scheduled to take place, or as far in advance as possible.—Ed.

Dec. 1-3—Curriculum Committee of the Board of Education, Nashville, Tenn.
Dec. 6—Commitment Day, sponsored by the Board of Temperance.
Dec. 7-10 Conference on the Church and Peace, Central Methodist Church, Detroit, Mich. (Successor to 1950 Conference on the Church and War.) Sponsored by the Church Peace Mission.
Dec. 8—Council of Bishops, Epworth-by-the Sea, St. Simon's Island, Ga.
Dec. 9-13—Annual meeting of the Division of Foreign Missions, National Council of Churches, Buck Hill Falls, Pa.
Dec. 11—Executive Committee meeting, Board of Education (place to be announced).
Dec. 13—Universal Bible Sunday.
Dec. 13-16—Assembly, Division of Home Missions, National Council of Churches, Buck Hill Falls, Pa.
Dec. 25—Christmas Day.
Dec. 27—Student Recognition Day.
Dec. 28-Jan. 2—Fifth quadrennial National Methodist Student Conference, University of Kansas, Lawrence, Kans.
Dec. 31—New Year's Eve. (Watch Night).
Jan. 2-4—Midwinter meeting of National Conference of Methodist Youth council, National College, Kansas City, Mo.
Jan. 3-10—Universal Week of Prayer.
Jan. 5—Twelfth Night: Epiphany Eve.
Jan. 6—Epiphany.
Jan. 7—Board of Managers meeting, American Bible Society, New York, N. Y.
Jan. 10-11—University Senate of The Methodist Church, Cincinnati, Ohio.
Jan. 10-11—Association of Methodist Theological Schools, Cincinnati, Ohio.
Jan. 11-12—National Association of Schools and Colleges of The Methodist Church, Cincinnati, Ohio.
Jan. 12-13—The Co-ordinating Council, New York, N. Y.
Jan. 19-23—Annual meeting of the Board of Missions, Buck Hill Falls, Pa.
Jan. 19-23—Annual meeting of the Advance Committee, Buck Hill Falls, Pa.
Feb. 4—Board of Managers meeting, American Bible Society, New York, N. Y.
Feb. 9—Annual meeting, Board of Hospitals and Homes, Palmer House, Chicago, Ill.

EXCERPTS FROM

Give of Thy Sons and Daughters

By E. Harold Mohn

There never was a time when Korea so greatly needed the *giver with his gift*. Chosen, the "Hermit Nation" of a half century ago, has become the most prominent country in the world, the pivot of the Orient. It is possible that the destiny of the present generation is being forged on this tiny peninsula of twenty-seven million souls.

One has to see Korea to believe it, and then it is beyond most westerners to understand. Within a city block of Inchon, where MacArthur made the surprise landing, there are 10,000 refugees living in unlivable hovels. There are 140,000 more in the remainder of the city. Thousands of them are Christians from church homes both north and south.

It is the same story in Pusan, Taejon, Taegu, Seoul, and other cities. At least three million people are refugees in South Korea to add to the burdens of their impoverished twenty million brethren. With all that Christian love and charity can do, survival of these masses is a daily miracle. Every human need in the catalogue is maximum; physical and spiritual. Yet this people is determined, courageous, hopeful, fearless and full of faith in the future if given half a chance. In Korea it has the greatest chance of the present generation.

Taegon is the city near which General William F. Dean was captured by the Reds. Our First Methodist Church there was burned. Today the congregation worships and conducts Sunday school and a rescue home for little orphans in the abandoned Buddhist temple.

On the very spot above the City of Seoul where the Japanese erected a statue and altar during the "occupation" when Koreans were compelled to bow in reverence to the Emperor, there stands a temporary Methodist church. Subsequently the invading communists burned the church at the foot of the hill. Shinto altar and statue, now in ruins, will serve as foundation stones for the new Methodist church as soon as the money is available. Hundreds of Christians live in the neighborhood.

The Christian Church in Korea has no serious competitor in the religious field. Even pagan secularism does not vie for supremacy in this land of suffering and material need. These ultra-democratic people know Communism for all that it is not. They want freedom and independence; they want education and a Christian culture; they want just help enough to put them on their own feet and then a chance to play their part in the world's struggle for a better way of life. They will settle for nothing less.

Two years ago General John R. Hodge addressed an assembly of officers and enlisted men. One of our prominent missionaries, listening from backstage, heard the general say to these battle hardened men that if it had not been for the work of Christian missionaries during the last forty-five years, our work with the Korean government could not have succeeded so well.

Yet the facts are startling. In 1940 there were 118 Methodist missionaries in this country. In 1950 the number had dropped to 56. Last October 8, I met with our missionaries at a semi-annual meeting in Pusan. All were present, except one who was ill in the hospital. I counted just 26.

Bishop H. J. Lew, of Seoul, informed me that since March of this year (7 months), 40 new Methodist churches have been started in South Korea. He added, "if we had the personnel and the money we could start 200 new churches annually." Evangelism is moving across Korea, especially in the rural sections.

In the cities youth clamor for enrolment in Christian schools, and thousands must be refused. Practically every educational building was demolished or seriously damaged. Once we sent four Methodist missionary teachers to the interdenominational Chosen Christian University. Today there are none. George Paik is president. Until recently minister of education, he is regarded as one of the greatest intellects in Korea. He laid his heart bare about Korea's need for increased personnel for Christian leadership in this land of rare opportunity for Christ and his church. Korea needs the church's dollars, millions more than we have given. But most of all, this bright hope for the future of Christendom needs the church's sons and daughters.

Korea needs "you, just you"! The handful of 27 missionaries are competent and consecrated beyond description. They need helpers. Christ in Korea needs recruits, volunteers for Christian service.

WHEN CHILDREN GIVE

Here is an illustrated folder for use with the January units for the Sunday school sessions and additional sessions for primary and for junior children. It shows some of the ways that the offerings are used for Spanish-Speaking Americans in The Methodist Church and to help people around the world to worship. Each child should have a copy. Single copies, 15 cents; in dozen lots, 8 cents each.

Order from The Methodist Publishing House serving your territory.

EMPHASIS ON MISSIONS

January is the month when primary and junior children are learning about the missionary work of the church.

The program for children also provides for additional sessions in missionary education to be held in January and February. These denominational missionary manuals are published for his purpose:

At Work and Worship Around the World, by Mattie Lula Cooper (primary) 50 cents.

All the World Shall Worship Thee, by Mary Cureton Brumley (junior) 50 cents.

Or, for those who desire to follow the emphasis on "Spanish-Speaking Americans," the following reading books with guides may be used:

New Friends for Nena, by Margaret Clemens McDowell. Cloth, $2.00; paper, $1.25 (primary).

A Primary Teacher's Guide on Spanish-Speaking Americans, by Margaret Clemens McDowell; paper, 50 cents.

The Secret Suitcase, by Dorothy W. Andrews and Louise B. Scott. Cloth $2.00; paper $1.25 (junior).

A Junior Teacher's Guide on Spanish-Speaking Americans, by Mary Odell, paper, 50 cents.

All of the above titles may be obtained from The Methodist Publishing House serving your territory.

COUNCIL REPORTS

The thirteenth annual report of the Council on World Service and Finance was published recently. This includes basic statistical material for The Methodist Church.

A special edition has been printed omitting the legislation and minutes of the Council (pages 11-84). A limited number of copies of this special edition are available to ministers and laymen at 50 cents each.

Write to the Council on World Service and Finance, 740 Rush Street, Chicago 11, Ill.

QUESTIONS MARSHALL

EDITOR: Thanks for the article "Administering the Holy Communion," by R. P. Marshall (THE PASTOR, Sept., p. 12). It is a helpful article, but it is inconsistent and confusing in spots:

1. Many of the assertions and directions cite no authority and seem to have none other than the personal preference of the author. He says, for instance, "there are only two affirmations which are proper at Holy Communion, either the Apostles' Creed or the Nicene Creed." If the other affirmations are not proper, why are they permitted and recommended by the Discipline for use at Holy Communion?

2. Throughout the article the author refers to one of the elements used in Holy Communion as "wine," when he must know perfectly well that the Discipline does not permit the use of wine. "Let the pure, unfermented juice of the grape be used." I have confidently expected a General Conference to revise the ancient Prayer of Consecration by changing "wine" to "grape juice" or "unfermented juice of the grape." Perhaps this would have been done already had it not made the prayer sound incongruous. However, such emendation would at least relieve us of the awkward pretense of consecrating wine, when we have before us only grape juice.

3. The author says, "The minister should follow the rubrics, or directions, in the footnotes, taking the plate of bread in his hands and lifting up the cup." But this is exactly what the rubric does *not* say, in each instance. The taking up of the elements in his hands is left optional with the minister: "Here *may* (italics mine) the minister take the plate (or the cup) in his hands." Nothing is said in the Discipline about touching either the elements, or of elevating them (in Roman fashion).

4. The author is inconsistent again with respect to his own advice about following rubrics when he says, concerning the Invitation: "This is one part of the service that should be memorized and said without the book, if possible." To the contrary, this is one of the few places in the ritual where the rubric specifically states that the minister shall *read:* "The people shall remain standing while the minister *reads* (italics mine) the invitation." There must be a reason for the specification of reading here. Is it not to make clear that this is not a personal invitation by the minister, but the voice of the church calling?

JOHN J. WATSON, *Rutherford Memorial Methodist Church, Corryton, Tenn.*

MARSHALL ANSWERS

EDITOR: The thoughtful and courteous letter from Brother Watson certainly deserves an answer. I will endeavor to consider his comments in a very few words.

1. It is true that "many of the assertions and directions cite no authority." It is also true that some of them are the "personal preference of the author." Perhaps I should have made that clear. In the reference quoted concerning the affirmations of faith, I am expressing personal preference, but I do have the weight of historical authority on my side—although Methodists certainly are not bound to observe my directions. However, the Discipline does not exactly "recommend" any creed other than the Apostles', if we are to accept the implication of the words. It says, "Then may the minister and people repeat the Apostles' Creed or some other of the authorized affirmations of faith. . . ." What is meant by authorized is not clear. The church has never used any except the Apostles', the Nicene, and the Athanasian. The latter is not so much a creed to be said as a statement of faith, and it is seldom used by any denomination. The English church uses the Nicene Creed in Holy Communion, and logically we might follow this custom. Early Methodism added the Lord's Supper to the regular morning or evening worship and used only the Apostles' Creed in that regular worship.

My objection to the alternate creeds given in the Book of Worship is perhaps due to a preference for the old over the new—but the theology of the Korean Creed, at least, is a bit vague in spots. (According to liturgical scholars, creeds were not used in Holy Communion until around the fifth century. See *Liturgy and Worship* by W. K. L. Clarke, page 314.)

2. As to this criticism, I can only admit, "*Touché.*" I am inconsistent when I use the word "wine" to describe the grape juice. Frankly, I have always been glad that we changed to "the unfermented juice of the grape," but I must admit that it plays hob with our language! (This change came about in the M.E. Church in 1884; see Sherman's *History of the Discipline*, page 369.) But wouldn't it be awkward to have to say "grape juice" every time we mention the "cup"? In the Prayer of Consecration, we are to say, "receiving this bread and wine." Perhaps we might change it to read "this bread and cup," but it would be peculiar.

3. Is not this a rather *precise* criticism? The rubric does say, "Here may the minister take the plate in his hands" and "Here may the minister take the cup in his hands." But does it mean that we must *not* touch the bread? Or lift the cup? It would be awkward to refrain from doing so, and I did not mean to lift the cup in any elaborate fashion. The earliest practice of the church seems to have been that of breaking the bread and taking up the cup in imitation of the action of Jesus. The Romans make much of elevating the Host, and this was the cause of much medieval superstition. It would seem that Methodists might follow the custom of most other denominations, however, in giving a little bit of imitative action here.

4. Again I agree that I am inconsistent in suggesting that the minister might memorize the words of invitation. Actually, I never do so, but I was accepting the suggestion of several modern liturgists. On second thought, I'd stick to the rubric! Brother Watson is right; it is the voice of the church and not that of the minister.

R. P. MARSHALL, *Trinity Church, Lock Haven, Pa.*

EMOTIONAL REBUTTAL

EDITOR: I was deeply disturbed by your publication of "The Three Hundred" by H. H. Lippincott [Sept., p. 6]. If it was the chaplain's purpose to try to make clear the awfulness of the moral situation the individual is in with regard to the "kill" or "not kill" issue, there should have been considerably more put into print than just the story and the brief "Author's note." I was stirred with indignation at what reaches one as a strictly emotional attack upon a position to which a man can really come only through long and deep spiritual struggle.

Our emotions are basic personal equipment. We cannot be Christians except in the depths of our emotions. But emotions have to be Christianized and Christian insights brought to judge them and correct them. "The Three Hundred" presents an uncriticized emotional rebuttal with not enough com-

ment by the author to clear just what his purpose was. It makes fun of the idea which is certainly included in Jesus' death—and which wasn't cheap and "easy" as the author of "The Three Hundred" makes the idea of dying rather than defending self seem.

It makes a vivid appeal to loyalty to one's buddies—one's "own"—without asking what that wider loyalty to humanity might say about our narrow loyalties. Is it worse for one's "own" to die than it is for somebody else's buddies to die? And when it makes an appeal to narrow denominational loyalty: it is such a terrible thing for Methodism and its publications to be humiliated before the division commander!

The question involved is real. And anyone who comes to either a pacifist or a non-pacifist position without inner torture hasn't really faced it. But I certainly feel that no Christian emotions or ideas were brought to bear upon the emotions the chaplain has used in his story. I personally feel that his story does a disservice to the Christian spirit.

By the way, I am proud of THE PASTOR. I think it is one of the two finest things Methodism publishes.

LA ROY E. SEAVER, *Exeter Methodist Church, Exeter, Neb.*

MARTYRDOM FOR PEACE

EDITOR: While I gain much from each column of the November number of THE PASTOR, I am engaged most vividly of all by the letters from whosoever will. I like democracy. The more people taking part in any enterprise, the more likely is truth to emerge somewhere.

The three hundred who threw down their guns and died as a means of protest against war served to incarnate the fact that war is not a means to peace and never can be, and that Jesus was right when he said that he who takes the sword will die by it.

Three wars to end war!

I hold that those three hundred were in advance of the rest of us in that they not only said more clearly than we do how futile is the reliance upon force which caused even Rudyard Kipling to warn us "lest we forget," but they *acted* upon their conviction.

If war is wrong in peace-time it is wrong in war-time. Christian ethics do not derive their validity from situations but from reality, which Christians define as God's will for mankind seen clearly revealed in Jesus' words and utterances.

I was one of the young theological students . . . who was swept off his feet by Woodrow Wilson's devout idealistic invitation to go, all of us, to exterminate the German nation because we loved them so.

There surely awaits our nation something better than maintaining a balance of power by continual threats that we will try to drop the lethal bomb before our enemy (so recently our ally) drops his.

I see no other path out of the universal confusion and disintegrating fear which now has anesthetized the nation we love and live in, than a multiplied martyrdom for peace. There are many ways to sacrifice oneself for the sake of the kind of world Christ taught us to pray for. Taking the life of a fellow man is not one of those ways. . . .

MIMS THORNBURGH WORKMAN, *Marionville, Mo.*

TAKES ISSUE

EDITOR: Allow me to take issue with the not-so-formidable retort in the October issue made by Secretary Bordeaux of the American Council. Challenging Ralph Roy's neat analysis of the ACCC's "Twentieth-century reformation" Bordeaux resorts to what might well be termed "Protestant Mccarthyism" when he perpetrates the fallacy of "guilt by association" so typical of Carl McIntire's incessant diatribes and the usual party-line of superfundamentalists everywhere. Briefly, the secretary insinuates Mr. Roy is an untrustworthy critic, duped by professors at Union Seminary.

Furthermore, the allegations anti-ecumenical in manner, which Brother Bordeaux substantiates with "a very few quotations" are mostly sounding brass and clanging symbals. For instance: to quote the vestiges of that rational-liberalism which pulsates to life about thrice in a century and try to thrust it forth as National Council theology today is short of ludicrous.

And dangerous as it is to preach the social implications of the Gospel, the illusion is created that when the church speaks out on concrete economic conditions the stigma of socialism and communism is awarded its pronouncements. . . .

As for Claude Williams, who purportedly is Presbyterian, Unitarian, and Communist all lumped into one, we should take this isolated case to heart as a real betrayal and ask that he submit to church trial by his presbytery to ascertain whether he is a faithful minister or an avowed purveyor of the doctrines of men.

Secretary Bordeaux's references to NCCC pacifism infer that his patriotism supersedes his Christian witness, and his blatant charge of "pro-Catholic" is a flagrant distortion of the aims set down at Amsterdam's World Council meeting in 1948. . . .

As sincere as the exponents of reformation are, as incisive as their criticisms are to warn evangelical Christianity of its weaknesses, I somehow sense that their crusade is hardly a tribute to Christ or our beloved Bible.

DONALD D. EDWARDS, *Community Presbyterian Church, Farmington, N. M.*

ARGUMENT DISCREDITED

EDITOR: William Harllee Bordeaux's "The American Council—Faithful to Christ and the Bible" [Oct., p. 8] is a perfect example of the way this group uses quotations to make them mean what they wish, and not always what the author of them really says. It discredits his whole argument.

L. M. WHITNEY, *Plainfield Avenue Methodist Church, Grand Rapids, Mich.*

REVEALING

EDITOR: Let me commend you for publishing the article by William Harllee Bordeaux in THE PASTOR in such a revealing form. Your restored quotations and footnotes speak volumes!

RAYMOND E. BALCOMB, *Sellwood Methodist Church, Portland, Ore.*

BEARS OUT OPINION

EDITOR: Let me congratulate you on the fine, restrained way in which you handled Harllee Bordeaux's article. . . .

"Our Friend" demonstrated so well what I have suspected for several years: That through [The American Council's] egocentric gibberish they deny the Christ who prayed for the unity of his followers, and through their denial of the consecrated scholarship of the R.S.V. and their fragmented quotations (accepting only small portions that are used as cudgels to defend their own preconceived opinions) of the scriptures, deny its spirit and message. . . .

L. WAYNE DUNLAP, *Ossining Heights Methodist Church, Ossining, N. Y.*

The Fountain

LITANY FOR MODERN MAN

I am a single cell in a body of two billion cells. The body is mankind.

I glory in the individuality of self, but my individuality does not separate me from my universal self—the oneness of man.

My memory is personal and finite, but my substance is boundless and infinite.

The portion of that substance that is mine was not devised; it was renewed. So long as the human bloodstream lives I have life.

I do not believe that humankind is an excrescence or a machine, or that the myriads of solar systems and galaxies in the universe lack order or sanction.

I may not embrace or command this universal order, but I can be at one with it, for I am of it.

I believe that the expansion of knowledge makes for an expansion of faith, and the widening of the horizons of mind for a widening of belief. My reason nourishes my faith and my faith my reason.

I am not diminished by the growth of knowledge but by the denial of it.

I am not oppressed by, nor do I shrink before, the apparent boundaries in life or the lack of boundaries in cosmos.

I see no separation between the universal order and the moral order.

I cannot affirm God if I fail to affirm man. If I deny the oneness of man, I deny the oneness of God. Therefore I affirm both. Without a belief in human unity I am hungry and incomplete.

Human unity is the fulfilment of diversity. It is the harmony of opposites. It is a many-stranded texture, with color and depth.

The sense of human unity makes possible a reverence for life.

Reverence for life is more than solicitude or sensitivity for life. It is a sense of the whole, a capacity for wonder, a respect for the intricate universe of individual life. It is the supreme awareness of awareness itself. It is pride in being.

I am a single cell. My needs are individual but they are not unique.

When I enter my home I enter with the awareness that my roof can only be half built and my table only half set, for half the men on this earth know the emptiness of want.

When I walk through the streets of my city I walk with the awareness of the shattered cities beyond number that comprise the dominant reality.

When I think of peace I can know no peace until the peace is real.

My dedication, therefore, is to the cause of man in the attainment of that which is within the reach of man.

I will work for human unity under a purposeful peace. I will work for the growth of a moral order that is in keeping with the universal order.

In this way do I affirm faith in life and life in faith.

I am a single cell in a body of two billion cells. The body is mankind.

—Norman Cousins, in *The Saturday Review* (Aug. 8, 1953)

BEYOND HELP

Jesus forgave weaklings, drunkards, adulterers, crooked politicians and murderers. He could not forgive the Pharisees because they felt no need for forgiveness. The Pharisee was good, and he could prove it. . . .

—A. J. Ungersma, in *Handbook for Christian Believers* (Bobbs-Merrill Co.)

OUR HIGHEST PRIVILEGE

Christianity is full of joy, but it is not a joy-ride. Christ was, I believe, full of humour, but He was inescapably "a man of sorrows" (Isaiah liii, 3). It is as if we were called to be, as Mr. Churchill said in one of the darkest hours of the late world war, both grim and gay. The grimness comes from our knowledge of the strength of the forces arrayed against us: the stubbornness of human self-will, the sheer dead weight of apathy which above all else would quench the fires of our spirit. But gay we must be too, because day by day we have the deepest satisfaction this world can afford, of knowing that we are co-operating with—and even being allowed to share the cost of—the purpose of God Himself.

—J. B. Phillips, in *Making Men Whole* (Macmillan Co.)

TRAPS

Fears cannot always be trusted or believed. Some of them are liars. . . .

—Fred Pierce Corson, in *Pattern for Successful Living* (John C. Winston Co.)

IS THIS LIBERTY?

The liberty enjoyed by the majority of men does not belong to the economic, intellectual or moral order. The dispossessed have merely the liberty to go from one slum or one public house to another. They are free to read the lies of one paper rather than another, to listen to apposing forms of radio propaganda and, finally, to vote. Politically they are free; economically they are slaves. Democratic liberty exists only for those who possess something. It allows them to increase their wealth and to enjoy all the various goods of this world. It is only fair to admit that, thanks to it, Capitalism has achieved a vast expansion of wealth and a general improvement in health and in the material conditions of life. But it has, at the same time, created the proletariat. . . .

—Alexis Carrel, in *Reflections on Life* (Hawthorn Books)

BEING WHAT WE ARE

Since men are not angels, their lust for power and for imperial domination of their fellows needs to be restrained. . . .

—Vernon H. Holloway, in *Christian Faith and Social Action* (Charles Scribner's Sons)

HANDS THAT SERVE

Four little girls were together looking at their hands. One said, "My hands are white and lovely because I wash them in the pure water of a mountain stream." The second said, "My hands are beautiful because I wash them in water into which I have dropped the petals of a rose." The third

said, "My hands smell sweet because I dip them daily in perfumed water." The fourth, very much embarrassed, said, "My hands are rough and brown." Just then an old woman who was passing by with a heavy bundle on her back suddently fell. The fourth little girl ran to help her. The old lady disappeared, and in her place came a beautiful princess who said, "Now and forever your hands will be the most beautiful in all the world because they have the beauty of service." God honors hands that serve.

—Nat G. Long, in *Goal Posts* (Tupper & Love)

SCAR TISSUE

Forgiveness just picks a man up where he is, puts him back together, then wipes out the horror of the past with the light of the future that it releases in him. The scars stay, but He gives grace to live with scars even though scar tissue can cause pain.

—Carlyle Marney, in *These Things Remain* (Abingdon-Cokesbury Press)

AH, STATISTICS!

As marriage becomes less sacred, and divorce more acceptable, many reach the facile conclusion that easy divorce is thereby justified. This is akin to the curious reasoning based on the Kinsey Report of sexual behavior, to the effect that infractions of the moral code are no longer evil because many commit them. But what a curiously naïve logic to conclude that right and wrong can be discovered by statistical method. Homosexual practices are not justified by the revelation, which nobody doubted, that a good many persons have temptations in this direction. What is commonly practiced is often wrong, in spite of its popularity.

—Elton Trueblood, in *The Recovery of Family Life* (Harper & Brothers)

METHODISM DEFINED

[Methodism] is only plain, Scriptural religion, guarded by a few prudential regulations. The essence of it is holiness of heart and life.

—John Wesley, *Works* (1831); selected by Virgil Kraft, Chicago, Ill.

ADVENT

Only . . . when Paul fashioned a new religion around Jesus, the Christ, did Jews take cognizance of him. Then they rejected not Jesus, the Jewish teacher, but Christ the Messiah. There were definite criteria for the advent of the Messiah. He was to usher in the messianic kingdom of justice, truth and peace. Not Jesus alone but many other Jews who through the centuries claimed to be the Messiah were judged and found wanting. Wars, oppression, corruption, continued as before. The real Messiah, they believed, was yet to come. As to Jesus in particular, the Jews were especially repelled by the claim that he had fulfilled the law which thenceforth could be disregarded. Paul found this antinomism necessary in order to make the new and still Jewish religion palatable to the Romans. How could they be expected to undertake the onerous burden of Jewish laws, 613 of them in the Torah alone? It was announced then that the advent of Christ had cancelled the law. This made the acceptance of the new faith utterly impossible for the Jews to whom the Torah was the foundation of all faith.

—Philip S. Bernstein, in *What the Jews Believe* (Farrar, Straus & Young)

WE COULD HELP

Perhaps the churches might seek to assist government at the point of sound propaganda. Our own government has been singularly inept at this point. We assume that our way of life is better and everybody ought simply to recognize it. We are quite lacking in imagination and suppose that a movie showing bobby-soxers eating ice cream in a midwestern drugstore will be an antidote for Communism in China. Christianity, democracy, and Western culture must become aggressive in telling statements as to what our way of life means to us and what it can mean to others.

—Roland H. Bainton, in *The Church and Social Responsibility* (Abingdon-Cokesbury Press)

UNIMPORTANT THEORIES

When naturalism badly and dogmatically announces: ". . . there is no evidence for God . . . that there is in the Universe, outside man, no spirituality, no regard for values, no friend in the sky, no help or comfort for man of any kind . . ." and when it asserts with a kind of factual simplicity that ". . . everything is futile, all effort worthless," the only possible basis for such dogmatism is a startling assumption.

To accept, for a single moment, these announcements that sweep beyond every possibility of intellectual credibility would be inexpressibly astonishing! Positive certainty in these fields assumes that an omniscient and almighty God is handing down the declarations! No very small creature like little man in the wash of cosmic vastness would have the temerity of such arrogance. Could intellectual integrity really take seriously the dogmatisms of men who are too ignorant to predict a month of weather but who set themselves up and obstinately insist upon describing all that there is in the soul of the world? Do we not here, rather, face the fallacy of those for whom the intellect alone has force? Are not these the men who have not found out that there are "deep things" so sweeping in greatness that they are not simple matters and that no easy and ingenuous view of them is possible? When little mortals, spinning in the fogs of their frailties, and stumbling in their ignorance, stand up to explain The Ultimates and The Universe and God, their psychology and theories are interesting—*but not important.*

—H. H. Lippincott, in "Stace and the Cosmic Darkness" (*The Personalist*, Summer 1953)

HARD ADMISSION

The comtemporary French have become so critical of us that their criticisms are hardly fair. But when the French daily *Le Monde* complains that our technocratic approach is not too different from communist technocracy, we must acknowledge a measure of truth in the indictment. We must admit, at any rate, that it will require ages of the most sophisticated and the most rigorous and vital kind of criticism to save our American culture from destruction by technocratic illusions, even if it should be saved from physical destruction by atomic explosions.

—Reinhold Niebuhr, in *America and the Intellectuals* (Partisan Review Series, IV)

DIVINE SOURCE

The church is holy not because of the goodness of her members but because of the godliness of her begetting. She is the Body of Christ. . . .

—Ralph W Sockman, in *How to Believe* (Doubleday & Co.)

Recent Books on Pastoral Care

A Review by CARROLL A. WISE

WE BEGIN this quarterly review with a series of books of a general nature. *Hope for the Troubled*, by Lucy Freeman, is an interpretation of the value of psychotherapy for persons suffering from neuroses. Written in easily read style, she has translated many technical concepts into vivid and understandable language. The volume would be helpful to the pastor who needs an introduction to the work of the psychotherapists or to the person who is wondering if psychotherapy could help him.

One of the leaders in the field of psychiatry during the past several decades has been Harry Stack Sullivan. His was an original mind. He was not so much interested in studying the mentally ill as he was in studying human living in all ranges of illness and health. He believed that the relationships between persons were the significant elements in understanding and curing neuroses.

Up to the time of his death in 1949 he had published only one book, *Conceptions of Modern Psychiatry*. However, he left many unpublished writings. From these a group of his students have collected and edited the material in a new book, *The Interpersonal Theory of Psychiatry*. It is a book filled with deep insights into the kind of relationships between persons that make for health and illness. It places psychiatry distinctly in the social setting. His point of view and its elaboration are of distinct significance for religion, for certainly the Christian faith operates at least in part in the area of interpersonal relationships.

Sex and Religion Today, edited by Simon Doniger, is a collection of articles dealing with Christianity and sex that first appeared in the journal, *Pastoral Psychology*. Papers include one by Roland H. Bainton on "Christianity and Sex," which is a very illuminating historical study. A paper entitled "A Pastoral Theology of Sex and Marriage" by Reuel L. Howe is excellent reading for the pastor. Other articles are written by psychiatrists and pastors.

Pastors who have not already read these articles will find this book a useful addition to their libraries, as well as instructive for their preaching and counseling.

A book with a strange title is *The Making of a Moron*, by Niall Brennan. This book takes its inspiration from the fact that during the war many persons of below average intelligence were taken into industry where they proved themselves to be rather competent, more content, and in some ways more efficient in mechanical tasks than workmen of higher intelligence they had replaced.

This raised in the mind of the author a question as to what was happening to men who worked below their intelligence level.

He came to the conclusion that work which does not use the full capacity of a man is likely to do something destructive to his personality. The frustrations that grow out of failure to use one's whole capacities have detrimental effects on the personality of the worker. The author writes from a deep sense of religious conviction about the value of personality, and believes that there is a close relationship between the kind of satisfactions one receives in his work and his capacity to develop and practice a truly religious life.

We turn to a series of books dealing with experiences of maturity. The first, *The Mature Woman*, by Anna K. Daniels, is the work of a practicing gynecologist in New York City who is also the mother of three daughters and the grandmother of five children. Much of the book is given over to a discussion of the medical problems of women beginning with the menopause.

The author is very much convinced that the middle and later years of a woman's life can be just as worth while as the earlier years, that in these years a deep sense of belonging is very important, and that, to quote her, "life is love, love is life." There are several chapters on marriage problems found in later or middle life. This is a book that many women in this period of life might profit greatly from reading.

In *Group Work with the Aged*, by Susan H. Kubie and Gertrude Landau, two social workers on the staff of a community center in New York give us the results of their experience. A large part of the book is a description of their various group activities for older persons. Along with this, they give concrete evidences of the results of their program. One sees definite changes in attitude due to the skilful group leadership, and one also gets a picture of the eager response of older people to the kind of program the workers offer.

This book will be of special interest to any who deal with older persons. It should be helpful to those who are in charge of programs in homes for older people. One gets a sense of the spiritual suffering of many old people in the statement from an old man with which the book ends: "'Tis the blessing of God to find such a place. or do you know that you can die of loneliness."

The Best Is Yet to Be is not only a line from a poem; it is the title of a book by William G. Rose. It deals largely with problems of security for older persons. State and Federal services to older persons, community services, retirement plans, and pensions are discussed. The personal adjustments of older persons such as employment, marriage, housing, diet and drink, handicaps, and ways of relaxation are also discussed. The author is a social worker with long experience in the field of geriatrics.

Alcohol remains a problem for many persons who drink and for many who do not. *Basic Information on Alcohol*, by Albion Roy King, is a work that will provide the pastor with a great deal of reliable information in regard to alcohol and its various problems. Such topics as the motives that cause men to drink, the relation of alcohol to bodily processes, to skilled performance, and to sex are discussed.

There is a chapter dealing with alcoholism as a disease, and another chapter in which alcohol is dealt with as a moral problem. The final chapter is on abstinence. There is a list of references in the study guide at the end that would make this useful for discussion groups. The author has drawn widely from many sources and has given us a rather concise statement of the situation.

Last quarter we reviewed a book about Alcoholics Anonymous. Now comes a book on the work of this organization written by a clergyman. It is *A Sober Faith*, by G. Aiken Taylor. Here is a discussion of the relation of

A.A. and the Christian faith. The author shows a deep understanding of the alcoholic, of the A.A. program, and of the Christian faith. It is a good book for a minister to read before he preaches the next sermon on alcohol.

A quite different kind of book, but very valuable, is *Drinking in College*, by Robert Straus and Selden D. Bacon. This is a factual survey of the customs and attitudes of college students toward drinking made by the Yale Center of Alcohol Studies. Since it reflects the attitudes and behavior of the students themselves, it is of particular significance to any who would preach to youth. It presents some material that conflicts with many popular assumptions about college students.

In the realm of childhood, we find two books of interest. *New Hope for the Retarded*, by Morris P. and Miriam Pollock, grows out of long experience in conducting a school for retarded children. It gives an understanding and intelligent philosophy and many practical ideas for dealing with the retarded child so that his potentialities may be developed. This book would be of value to the parents of retarded children and to many teachers as well as pastors.

How to Live with Your Teen-ager, by Dorothy Baruch, is intriguing for any who deal with adolescents. It too is written in a very practical, understanding, and understandable manner, and contains many concrete suggestions. Teachers as well as parents would be helped by this book. The pastor who is wondering how to deal with this group in his church may find help here, as the problems in home and church are much the same. Many of the problems of this age are really the problems of adults!

And Peace at the Last, by Russell Dicks and Thomas Kepler, aims at helping its readers prepare themselves for the experience of dying. The first part of it is a series of meditations by Dicks. The second part is a collection of material out of the Christian literature of the past, dealing with the theme of death. This collection was made by Kepler. The book is intended to be read as meditations.

If the reviewer may be permitted an observation, it is simply that the pastor who wants to become more effective in helping persons has many aids today in the form of books. But we all know that books do not read themselves!

Books Reviewed

HOPE FOR THE TROUBLED, by Lucy Freeman. Crown Publishers, 256 pp., $3.

THE INTERPERSONAL THEORY OF PSYCHIATRY, by Harry Stack Sullivan. W. W. Norton & Co., 393 pp., $5.

SEX AND RELIGION TODAY, ed. by Simon Doniger. Association Press, 238 pp., $3.

THE MAKING OF A MORON, by Niall Brennan. Sheed and Ward. 189 pp., $2.50

THE MATURE WOMAN, by Anna K. Daniels. Prentice-Hall, 237 pp., $3.95

GROUP WORK WITH THE AGED, by Susan H. Kubie and Gertrude Landau. International Universities Press, 214 pp.. $3.50

THE BEST IS YET TO BE, by William Rose. Austin-Phelps, 212 pp., $2.75

BASIC INFORMATION ON ALCOHOL, by Albion Roy King. Cornell College Press, 152 pp., $1.50

A SOBER FAITH, by G. Aiken Taylor. Macmillan Co., 108 pp., $2.

DRINKING IN COLLEGE, by Robert Straus and Selden D. Bacon. Yale University Press, 221 pp., $4.

NEW HOPE FOR THE RETARDED, by Morris P. and Miriam Pollock. Porter Sargent, 192 pp., $4.50

HOW TO LIVE WITH YOUR TEEN-AGER, by Dorothy W. Baruch. McGraw-Hill Book Co., 261 pp., $3.75

AND PEACE AT THE LAST, by Russell Dicks and Thomas Kepler. Westminster Press, 94 pp., $1.50

Pamphlets:

Stepmothers Can Be Nice! by Helen Steers Burgess. Public Affairs Pamphlet No. 198, 25 cents

Improving Children's Learning Ability, by Harry N. Rivlin. Science Research Associates, Chicago, Ill.

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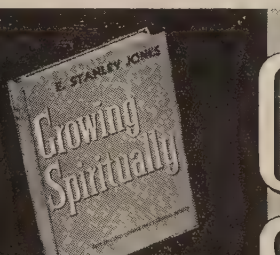

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PASTOR'S READING GUIDE

THE PASTOR presents in this section outstanding books chosen from the best of current literature in the fields of special interest to pastors. These books have been selected on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastor's Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. This month's selection is in the field of Social Problems.

ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo.

VICTOR OBENHAUS, associate professor of the Church in Agricultural and Industrial Life, Chicago Theological Seminary, Chicago, Ill.

The Church and Social Responsibility

Edited by J. RICHARD SPANN

Abingdon-Cokesbury Press, 263 pp., $2.75

SOME of us are not enthusiastic about symposiums. We suspect repetition or lack of progression of thought. But this volume is an exception. It contains little if any repetition, and the thought marches steadily forward.

This symposium should prove stimulating and helpful to churchmen interested in the social task of Christianity. Each author demonstrates a good grasp of his subject. With one or two exceptions all are gifted in boiling down material and making good strong points. There are excellent brief résumés of the history of the subjects discussed.

Making notes as he read, this reviewer found himself employing these words and phrases: "excellent survey," "good grasp of the issues," "strong but valid criticism of the church," "good preaching material here."

There are many facts and figures the preacher and the public speaker have occasion to use. Some preachers will find that the book suggests a timely series of sermons. The major divisions of the volume deal with the church's social ministry, human rights, the economic order, and the political order.

J. Richard Spann of Nashville is the editor. The list of fifteen contributors includes such names as Anson Phelps Stokes, Robert E. Fitch, Eddy Asirvatham, Roland H. Bainton, and Donald M. Maynard.—***Albea Godbold***

THERE has been a tendency to condemn the laymen of our churches for the reactionary trends within Protestant churches. We are wont to insist that a lack of genuine religious understanding has provided the vacuum into which the devils of pseudo-patriotism, economic ignorance, and international anarchism have swarmed. Certainly the layman is not without blame. But the real deficiency lies in the pastor's unawareness of the basic issues of our times and the relevance of the Christian Gospel to them.

The Church and Social Responsibility will go a long way toward helping pastors sense the close correlation between the basic realities of the Christian gospel and the realities—economic, political and social—in contemporary history. This volume is really an abbreviated encyclopedia correlating theological and social data.

Despite the fact there are fifteen contributors there is a marked degree of consistency in their respective convictions concerning the Christian gospel and the social scene. There may be differences in their Christologies but there is unanimity in their doctrine of the Christian community.

It is customary in a review of a symposium to say that there is unevenness in the contributions. Since the contributors are dealing with many areas of human experience and concern, it is obvious that a reader would find some of those concerns of greater interest to him than others. This influences one's judgment.

Actually, when viewed in the light of its over-arching purpose there seems to be an unusual degree of consistency. Though the fifteen chapters and authors deal with many areas of thought and action they seem highly sensitive to the close relationship of their chapter's material to the special area of every other writer's assigned responsibility. This is, of course, what one ought to expect but it is not always achieved. In this volume the burden of the major emphasis has produced a cohesiveness.

Another customary defect of a symposium is often that of insufficient treatment. A fifteen-page chapter is obviously insufficient for any adequate treatment of the church and race, economic life, the family, church and state, etc. Both the editor and the authors have been aware of this. They have tried, and successfully, to confront the reader with a panorama of the main issues.

Most of those who would use this volume would not have the time or disposition to explore the full length works in the several fields. The authors have done a commendable piece of work in condensation or distillation of the major issues. It is more than probable that where eyes have been opened to the fuller implications the reader will voluntarily seek out the major works. The editor of such a symposium obviously hopes that such will be the case.

A further deficiency formerly common in many such attempts has here been remedied. The theological presuppositions have been substantially and adequately developed. The total affect is the realization that theology and social theory inform us and direct us toward the social tasks but at the same time theology and social theory are sharpened and clarified by the application of social responsibility.

It would seem to this reader that the level of this symposium is set at that of a minister or someone who has a reasonable background in both theology and social theory. This is where one of the major deficiencies of our era lies, and the editor of this symposium is to be commended for attempting to meet just such a deficiency.

If one were to write a critical extended review certain special contributions in the symposium would be given fuller attention. Many such sections well deserve it. In this limited treatment, however, it would seem best to refrain from such partiality.—***Victor Obenhaus***

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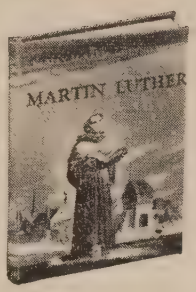

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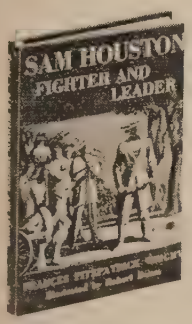

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Secularist Theory

CHURCH, STATE AND FREEDOM, *by Leo Pfeffer. Beacon Press, 675 pp., $10.*

This is a formidable volume both in size and price. In view of the present economic inflation the size probably justifies the price, and most serious students of the state-church problem would probably agree that both the size and price of the book are justified by its contents.

It is the most comprehensive one-volume work on its subject with which I am acquainted. It might be described as encyclopedic, if it were not that unlike an encyclopedia it seeks to convince as well as inform its readers. Its basic purpose would seem to be to defend the radical secularistic doctrine promulgated by the United States Supreme Court in the Everson and McCollum cases.

This purpose almost inevitably makes the book more or less partisan, and will awaken wide dissent among both Protestants and Roman Catholics. It is with what I regard as the just grounds of this dissent that the present review will chiefly deal.

The remainder and larger part of the book is devoted chiefly to a discussion of the practical problems growing out of a strict interpretation of the doctrine of the separation of church or religion and state. This discussion is rich in up-to-date, detailed, and authentic information, and is less dogmatic in its conclusions than might have been expected. The author, for instance, acknowledges that the tax exemption of church properties, while it is unconstitutional, from his point of view, will be "a feature of American church-state relations for a long time to come."

Turning now to the basic secularist theory or "infidel program," as Philip Schaff would call it despite the protests of present-day secularists, we note three fundamental defects in it: (*1*) its superficial and confused conception of religion; (*2*) the logical fallacy of abstraction in it; and (*3*) its falsification of history.

The chief shortcoming of doctrinaire secularists is their failure to understand the essential nature of religion. At times they write as though they thought religion identical with church membership or denominationalism, or with some other external phase of what we call organized religion.

At other times they insist that religion is a purely "private affair," or that it is a vague something which must not be encouraged under any circumstances by the civil government. That, in accordance with the profoundest philosophy of the past century and a half, religion is a basic need of the human spirit, that it ranks with morality, art, and science as an authoritative human ideal, that there is a religious as well as moral, aesthetic, and theoretical a priori, they apparently do not understand.

If they did, they would not attempt to dissever religion completely from the state as they do, much as extreme supernaturalists such as Roger Williams did in their radical separation of "civility" from "spirituality." As P. T. Forsyth put it, "the deeper we go the more we realize both the interdependence and the distinctiveness of church and state." To deny their interdependence, as extreme secularists do, is to run counter to the nature of both and to deal with abstractions.

The third decisive objection to the Supreme Court decision in the McCollum case is its "manifest falsification of history." These are the words of Edward S. Corwin, than whom no one is better qualified to pass judgment on the original meaning of the First Amendment: "Congress shall make no law respecting an establishment of religion." What this amendment "does and all it does is to forbid Congress to give any religious faith, sect or denomination a preferred status."

This obvious interpretation of the amendment was rejected by the Supreme Court in the McCollum case, and in its stead was adopted the virtually novel view that the amendment prohibits any state-encouragement of religion whatsoever. But so widespread and vigorous was the protest against this interpretation of the first amendment that in the Zorach case four years later the Supreme Court beat a retreat.

Leo Pfeffer acknowledges the fact of the retreat but thinks it will be reversed later. Of this, however, there is at present no sign. We may rest assured that in the long run the American regard for vital religion and common sense, on which the Zorach decision is based, will continue to dominate the American courts and legislatures despite the abstractions of the legal mind.—***Albert C. Knudson***

(NOTE: *One of Methodisms greatest theological thinkers, Dr. Knudson died on August 28. This review is probably one of his last writings.—Ed.*)

Your Message

A FAITH TO PROCLAIM, *by James S. Stewart. Charles Scribner's Sons, 160 pp., $2.50*

The power of this volume lies in the clarity with which the message of the Christian preacher, after twenty centuries at the hands of its friends, is set forth in its original proportions and relationships.

In the midst of the proliferation characteristic of much current preaching, one welcomes this summons from Stewart to return to the hard, sharp core of apostolic preaching. Surrounded by so much preaching based on ideas abstracted from facts, one reads with refreshing satisfaction as the author bids the preacher turn from such abstractions to a proclamation of the facts themselves.

This book by the professor of New Testament in the University of Edinburgh represents the Lyman Beecher Lectures on Preaching at Yale University. Since in a previous volume, *Heralds of God* (Charles Scribner's Sons, $2.50), the author dealt fully with matters of sermon construction and delivery, he has focused attention here on the essential message of our evangelism.

Evangelism to Stewart is far from being a merely academic matter. The entire book pulses with his conviction that the burden of the church "is—under God—the creating of life. To confront a bewildered and dishevelled age with the fact of Christ, to thrust upon its confusion the creative word of the Cross and smite its disenchantment with the glory of the Resurrection in its urgent, overruling task."

Over against this the author keenly senses that the greatest drag on Christianity today is not secularism without, but reduced Christianity within.

The message of our evangelism is presented in the light of the characteristics of the preaching of the early church. That early preaching was an extension of the work of Christ, "As they preached . . . and by that very act God [was] confronting men again."

Such preaching only begins when faith in the message has caused the man or the community proclaiming it

to become part of the message proclaimed.

The core of the preaching of the early church is reflected in the five chapter headings of the book: "Proclaiming the Incarnation," "Proclaiming Forgiveness," "Proclaiming the Cross," "Proclaiming the Resurrection," and "Proclaiming Christ."

In each chapter the material is specific and practical. For instance, after stating that forgiveness is one theme that concerns every hearer, Stewart recognizes that the hearer will also wish some straight answers to three questions, "Is forgiveness necessary?" "Is forgiveness possible?" "Is forgiveness right?" and he proceeds to supply those answers with clarity and comprehensiveness.

At the heart of the book is the conviction that "our basic need . . . is a rediscovery of Christianity as a *vital relationship to a living Christ.*" The volume will speak to the heart as well as to the mind of the preacher who reads it and will set him more firmly in the path of that preaching which was used of God to build his church in the days of the apostles.—***Robert White Kirkpatrick***

Light From the Past

THE ZADOKITE FRAGMENTS AND THE DEAD SEA SCROLLS, *by H. H. Rowley. Macmillan Co., 133 pp., $3.25*

Most readers of this journal probably know that in 1947 a group of Bedouin Arabs accidentally discovered a collection of ancient scrolls in a cave near the north end of the Dead Sea. Best known among those scrolls is a complete copy of the Book of Isaiah, which has been published in photostatic reproduction by the American Schools of Oriental Research. It was used by the committee that made the Revised Standard Version, and is the "One ancient Ms." referred to thirteen times in the footnotes of Isaiah in that version.

Less well known are other texts found in the same cave: a "commentary" on the first two chapters of Habakkuk (really an apocalyptic work applying the prophecy of Habukkuk to the author's own time); a Manual of Discipline for the sect that preserved the scrolls, not wholly unlike the Methodist Discipline in general type; a text known as "The War of the Sons of Light and the Sons of Darkness"; a group of Hymns of Thanksgiving; a second, incomplete text of Isaiah; and a scroll, as yet unrolled, tentatively identified as the lost Book of Lamech. Excavators in the cave and others nearby have found fragments of many biblical books, probably even more ancient than the texts just enumerated.

The Dead Sea Scrolls were soon connected by scholars with a work published in 1910 by Solomon Schechter, under the title "Fragments of a Zadokite Work." This work had been found in the genizah (lumber room) of a Cairo synagogue. It tells how the sect fled from persecution to Damascus. There are many similarities in phraseology and in historical situation between this work and the Dead Sea Scrolls.

The study of these various texts has given rise to "the battle of the scrolls" (the title of chapter II in the present work), in which the most diverse views have been advanced for the date of the texts and their interpretation. Many theories have been advanced concerning the scrolls, often centering around the identification of two figures mentioned in them: the Teacher of Righteousness and the Prophet of Untruth or Wicked Priest. J. L. Teicher has even suggested that the sect consisted of Ebionite Christians, the Teacher of Righteousness being Jesus and the Prophet of Untruth being Paul. R. Eisler identified the Teacher of Righteousness with John the Baptist.

In the present work, H. H. Rowley, the most distinguished Old Testament scholar in Britain, has examined carefully many of the questions concerning the scrolls and the history of the "Sect of the New Covenant." He gives a remarkably complete account of the discoveries and of the various theories that other scholars have advanced to interpret them, and has then given his own view of the history of the sect and its literature. The result is a book that will give the English reader the best obtainable general discussion of the subject.

Rowley's own view is sane and well balanced, and takes into account most of the available evidence, both the archaeological evidence and that obtained from careful study of the documents themselves.

He believes that the sect originated early in the second century B.C., before the Maccabean revolt. The members of the sect supported that revolt in its religious goals (like the Hasidim or "Pious Ones" of the Books of Maccabees); later, when they suffered persecution, they migrated to Damascus (in the third quarter of the second century) and were responsible for the work now preserved in the Zadokite Fragments.

He identifies the Teacher of Righteousness with Onias, the Wicked Priest with Menelaus, and the Man of Scorn with Antiochus Epiphanes. The Isaiah Scroll that has been published, Rowley thinks, was a manuscript prepared for popular use in connection with the nationalistic revival of the Hebrew language in the Maccabean age. Because of the close similarities with the sect

REVIEWERS

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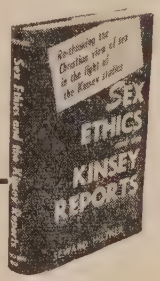

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known as the Essenes in Philo and Josephus, he believes that the Sect of the New Covenant ultimately developed into the Essenes. The scrolls were deposited in the cave in which they were subsequently found, in the time of the Jewish War of 66-70 A.D., or the rebellion of Bar Cochba early in the second century A.D.

It should be obvious to every reader that, if Rowley's view is correct, this Sect of the New Covenant is very important for the study of the conditions out of which Christianity arose. The members of the sect entered into a "new covenant" and practiced communism of property (similar to that described for the early Christians in Acts 4:32-37). They were divided into three or four distinct classes, and the members of each class were considered equal. They had officials whose titles and duties have been compared with the bishops of the New Testament. They had strong apocalyptic expectations, looking forward to the coming of a Messiah "of Aaron and Israel." Other similarities to New Testament Christianity have been pointed out.

This reviewer believes that Professor Rowley has made an excellent case for his interpretation of the documents he considers, and it is similar to the views of other competent scholars. Judgment as to correctness in detail will have to await further study of the documents, and of the other scrolls and fragments that have been discovered but not yet published. In the meantime this book can be highly recommended as a succinct and clear discussion, with a bibliography that is almost exhaustive.—***J. Philip Hyatt***

God Speaks to Many

THE CHRISTIAN ATTITUDE TO OTHER RELIGIONS, *by E. C. Dewick. Cambridge University Press, 220 pp., $5.*

Those who think that this writer is dealing with a subject of little interest to our times should read the footnotes to this very illuminating book. Especially since the 1938 Madras Conference almost everyone, it would seem, has had his fling in trying to find a middle road between Hendrik Kraemer's theory of "discontinuity" and William E. Hocking's theory of "reconception."

The present author's contribution originally appeared as the Hulsean Lectures delivered before the University of Cambridge in 1949. His line of approach can be discerned from his chapter titles: "The Challenge from Other Religions to the Christian Church Today"; "The Answers from the Church Today"; "The Message of Jesus Christ in Relation to Other Religions"; "The Traditions of the Church"; "The Recovery of First Principles"; and "The Reform of Missionary Policy and Practice." Covering such a wide range, the volume contains insights for almost every student of the subject.

Dewick is most provocative when discussing the subject of revelation. Is the revelation of God in Jesus Christ "complete and exhaustive"; "final and absolute"; and "exclusive and 'entirely other' "? After demolishing the theories advanced by Kraemer, Brunner, and others of the continental school, he reaches the conclusion that so far as we ourselves are concerned, the revelation through Christ is "completely *satisfying*," but that "we do not feel bound by this to deny that any true revelation of God has ever been given in the past apart from the historic revelation in Jesus Christ; nor to attempt to bind the future within the terms of the past by affirming that no further revelation ever can be given."

As Christians, then, "we need not assume that God has spoken only to Christians; but we shall endeavour to test the religious experience of others by the standards of Christ and see whether it is (as far as we can judge) due to the impulse of his Spirit. In so doing we believe we are following a method approved by Him."

While this conclusion may not be "entirely satisfying" to the scholar it seems to this reviewer to be in accord with the facts. In applying the principle to missionary problems, the author discusses the question of "conversion" that has aroused so much controversy in India; the adaptation of Christianity to local cultural forms; and inter-religious co-operation.

With regard to the first subject, he concludes that, while the establishment of the church is central to missionary endeavor, it may be advisable for certain believers to remain outside the fold.

With respect to the second question, the author believes that adaptations to local customs should be taken by the indigenous church and not by the foreign missionary.

With respect to the third, he concludes that "if we accept the view . . . that the Incarnation in Christ is a *distinctive* and *central* (but not necessarily an exhaustive or exclusive) revelation of God, there is no intrinsic objection against co-operation with non-Christians, in both worship and discussion, with the expectation of mutual edification, and with readiness to receive as well as give."

As a former missionary in India and Ceylon, Dewick leans heavily on his experience in that culture area. The reviewer, and doubtless others who have spent long periods in Eastern Asia, would challenge the accuracy of the dreary picture he paints of the low moral standards obtaining among "native" Christians.

But this is a minor criticism of an otherwise well-balanced and extremely stimulating book.—***Willis Church Lamott***

He Asks Big Questions

A HISTORY OF CHRISTIANITY, *by Kenneth Scott Latourette. Harper & Brothers, 1477 pp., $9.50*

This book is very important. We confidently predict that it will move with steady steps into wide acceptance and constant usage. Though the author's name will carry it far, its intrinsic worth will assure its long service. Christians must thank God for a scholar like Latourette.

Three or four practical factors will hinder the book. It is physically heavy, and the appearance of each page is formidable. Over 1400 well-packed pages will attract no random readers. The price, though justified, is high at least for the average clerical purse. Furthermore, the Yale scholar has written so vastly already that there may seem to be nothing new here. Are not his seven big volumes of missionary history already on our shelves? Is not this new volume unavoidably a condensation of those seven? Will not Williston Walker's perennially handy summary of Christian history still serve us well enough?

Well, for one thing, this book is plainly not a rehash of the great seven volume set. This is a fresh creation conceived with a different purpose. This is a history of the whole Christian Church and people in the most comprehensive sense. Comparisons are distasteful, but because of its range, its date, and many other factors, this volume does much of what the Walker volume cannot now do for us.

Consider, for example, Russian Christian history: Latourette gives broad coverage here, as indeed he does with all of Christian life beyond the customary bounds of Western civilization. Do we yet realize how provincial most of us are in our work in the field of Christian history? This volume may stand as the first consummate history of the Christian movement under the new sky of the "one world" mind.

To be sure, one will find here the author's now familiar schematization of Christian history. The reader will observe the same scholarly caution and the same sober prose, ever the touch of one whose aim is truth and not effect. Here is a historian who can be trusted for his reliability and integrity.

Is the book then dry, the mere accumulation of factual data, a ponderous tome of reference fit only for the seminary reference library? By no means. The author asks big questions. He searches ardently for the key to the mystery of God's ways with men. He wants to know if he can whether Jesus Christ and the Christian people have made a significant and beneficent difference in life on this planet. He can look pessimistic conclusions fairly in the face.

A sound student of the evidence, he knows at any rate that our faith has mightily shaken man's life on earth. He is keenly aware of the frailty of these "earthen vessels," but as a committed Christian, he believes in "the exceeding greatness of the power."

Of the inexhaustible vitality of the Christian movement he has no doubts. He traces the ups and downs in fashion familiar to his readers, largely according to his criterion of vitality. This is interesting: the multiplication of sects in Protestantism, so understandably deplored by most of us, is evidence of abounding vitality and creativity, comparable to the budding of monastic groups within Roman Catholicism. He is particularly impressed with the power of Christ to build splendid individuals; surely the kingdom on earth has never failed at this point. The biographical nuggets greatly enhance the narrative.

Minor criticisms would concern only the specialists and the larger review. We must add that for the serious student the bibliographical lists are worth the cost of the book. We are liberally supplied with maps. The forecasts and summaries are very helpful and often inspiring. In conclusion, the inquirer need not hesitate over the price. There is "God's gold" here.—***John Woolman Brush***

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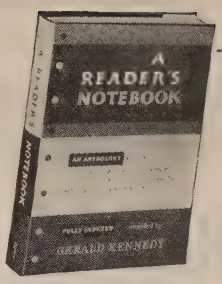

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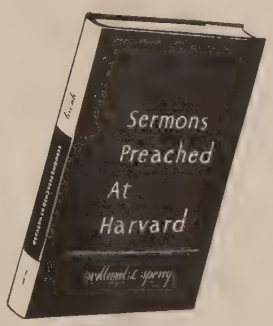

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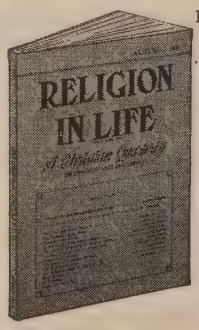

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Too Bitter Criticism

THE CHRISTIANITY OF SHOLEM ASCH (AN APRAISAL FROM THE JEWISH VIEWPOINT), *by Chaim Lieberman. Philosophical Library, 276 pp., $3.*

I have had the usual pedant's bias against the facile novelist. Sholem Asch's writings in the field of New Testament have been to the liking neither of my supposed scholarly detachment nor even esthetically, this latter because I have found him dull, heavy, and prolix.

As a result of reading Lieberman's book, I am like the neighbor who starts off by being pleased that the unruly boy next door is going to get the moderate licking he deserves from his harassed father. But when the licking turns out to be an unrestrained beating, almost to the point of mayhem, and beyond just deserts, then sympathy switches from the father to the maltreated child.

Lieberman, an immigrant from the Ukraine, attacks Asch on every score and every front. He considers Asch to have embraced Christianity. Asch, according to him, is a traitor to Jews and Judaism, he is ignorant of Jewish learning, he is devoid of talent as a writer, he is a truckler, he is venal. Not one redeeming trait or motive is ascribed to him. My distaste for Asch's books is now greatly exceeded by my distaste for Lieberman's. I presume the publishers' lawyers did not feel that the risk of a suit for libel was a possible outcome. If the book is not libelous, it misses that only by a hair's breadth. Ethically, it is certainly so.

Asch's writings are considered seriatim in the several chapters. The violent distaste for Asch with which he has begun shapes each of his chapters to its end. The pedant would note that Lieberman's efforts at scholarship are more exalted than Asch's are pathetic.

Religious liberals, both Jews and Christians, often tend to overlook the rigid and uncompromising positions of extreme groups in both communities. I should describe Lieberman, *mutatis mutandis*, as a kind of Jewish opposite number to the Christian fundamentalist exclusivist. Lieberman reveals no admiration or even respect for Christianity.

His voice is, to my knowledge, one that has existed primarily in the European Jewish community. The catastrophes that Jews suffered there (such as the Spanish Inquisition and Hitler) came from people nominally Christians;

hence for many European Jews they came from Christianity itself. This inference is unfair, especially to American Christians. But one needs to remember that Lieberman is expressing the effect of previous causes. The shouts of pain in his book are witnesses to the terrible bruises European Jews have received.

Lieberman's book is, in my judgment, an ugly one. But cries of distress are never pretty. How pitiful that he has been made to feel as he does: outraged, agonized, and vindictive! Christian readers should not take seriously his warped judgments on Asch. They would, moreover, try to rise above his lamentable anti-Christianism, in order to get some glimpse of attitudes wrought in European Jews. My own forebears come from Lieberman's Ukraine. I think, therefore, that I understand his grief and dismay. I can share the first, but not the second. My own experience has been exclusively with American Christians. Sholem Asch's long accommodation to the United States in part explains his friendly approach to Christianity, as Lieberman's lack of accommodation influences his.

The book, all in all, is not useful the way that Lieberman intended. It is a horrible book, as horrible as have been the sufferings of Jews in Europe. It could be a serious deterrent to Jewish-Christian understanding. Yet such understanding cannot come fully if the Liebermans, and his Christian counterparts, are ignored. They need realistically to be taken into account.—***Samuel Sandmel***

Your Personal Life

THE MINISTER'S PERSONAL GUIDE, *by Walter E. Schuette. Harper & Bros., 183 pp., $2.95*

The author of this readable guide is seeking to advise ministers on practically every aspect of their life and work. Professional ethics, personal habits and parsonage life, pastoral relations, and the etiquette of church administration—all are outlined and treated with witty and penetrating remarks.

This is a helpful manual for the young and inexperienced pastor; yet it can also be read with enjoyment by those who are veterans in the fields.

In covering so wide an area of professional and human relations, this undertaking inevitably discloses the limitations or relativities of the author's personal experience and convictions. In both personal and social ethics he is more conservative than many clergymen, although not without good reason.

It may be his Lutheran background that conditions his approach to public affairs. For example, his advice to ministers with respect to their discussion of controversial public matters is that the pastor remain noncommittal in public except for "the fearless proclamation . . . of the Ten Commandments." He justifies this on the ground that the good will of the public has priority over "mere exercise of liberty."

Some of us will differ with him, since we believe that the Christian doctrine of justice may require of a minister that he both speak and act with respect to injustices in the community. There are occasions when public wrongs and untruths, or the rights of injured parties, have priority over the maintenance of general harmony.

On such occasions an alert and prepared minister may well use his liberty on behalf of justice: speaking and acting in more specific terms than the proclamation of general principles.

Schuette is at his best in dealing with personal relationships, pastoral discipline, and the diplomacy of church administration. One can read and re-read much of this book with some profit and with considerable chuckles.—***Vernon H. Holloway***

Theology Come Alive

SCOURGE AND MINISTER (A Study of Hamlet as Tragedy of Revengefulness and Justice), *by G. R. Elliott. Duke University Press, 208 pp., $3.50*

FLAMING MINISTER (A Study of Othello as Tragedy of Love and Hate), *by G. R. Elliott. Duke University Press, 245 pp., $4.50*

Professor Elliott says many things in these two books that are as stimulating to the minister as the English professor. Briefly, he argues that for over a hundred years people have been misunderstanding Shakespeare because they tried to re-create him and his characters in their own image. We are living in a period (perhaps its end) of extreme individualism and "romanticism"; it is also an era in which the ancient sin of pride is often dressed up in masquerade costume and called "self-respect."

No wonder then that Shakespeare has proved a recalcitrant customer. The basic themes of his tragedies can be understood only against the backdrop of the Christian humanism of his time: a way of looking at life which believed in the gentleman.

There is not sufficient space to deal in detail with both of these excellent books. Let us concentrate on *Scourge and Minister.* Elliott contends that Hamlet was not a victim of psychological maladjustment, neither was he an overemotional young man who could not make up his mind. Rather, he was

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a Christian gentleman, soberly aware of his responsibility both to the nation and his own soul. He has the task of cleansing the state from the corruption introduced into its life by his usurper uncle; but he must not do this as a mere act of personal vengeance.

He does not have the right to take his uncle's life until he has achieved enough inner purity of motive to be acting not as the aggrieved son of a murdered father but as the righteous instrument of justice.

Now all this may arouse considerable resistance in the minds of many readers. We are living in a time of social, spiritual, and psychological fragmentation. We do not find it easy to think of nobility, Christianity, and humanism in one breath. But it was the achievement of the early Renaissance that this was possible. Later on, the elements of the synthesis began falling apart. That, however, is no reason why they cannot be put back together again.

If another civilization arises on the obvious ruins of the present one, and if that civilization is in any sense Christian, it will be confronted with the age-old challenge of wholeness: how to make Christianity so all-pervasive that politics and social relations will all reflect and express the faith that undergirds human reality.

There are signs in much of the philosophic, religious, and scientific thinking of today that the process of fragmentation is drawing to an end, and a new era of increasing integration may lie ahead of us. In that event, the meaning —and the message—of Shakespeare's tragedies will become increasingly rich for us.

More convincingly than almost any other scholar I have read, Elliott demonstrates the radically Christian nature of Shakespeare's feeling for reality. Shakespeare stands squarely in the middle of the Christian tradition, with his sense of a cosmic moral order which man disturbs at his own peril. And he is solidly Christian in his understanding of pride as the sin of sins: the parent of most of the other sins. But this understanding, which is so basic to the tragedies, runs counter to the implicit beliefs of many Christians.

One can think of any number of pulpits where drunkenness, gambling, swearing, and fornication are denounced ten times for one sermon on the supreme sin of all—pride. It is always disconcerting to have a layman, and a poet at that, proclaim a truer Christianity than one has been accustomed to give out in weekly doses.

But for this very reason, these two books will prove extremely good stimulants and gadflies to almost any minister. Not all theological wisdom is contained in seminary textbooks. The great creative writers can show us theology made incarnate in the living flesh of their characters. Abstract words like "justice" and "mercy" and "pride," which smack of seminary days, come alive in Shakespeare. And Elliott is an extremely readable and competent guide.—***Chad Walsh***

Leviticus–Samuel

THE INTERPRETER'S BIBLE, VOL. II, *ed. by George A. Buttrick, et al. Abingdon-Cokesbury Press, 1176 pp., $8.75*

This volume includes eight books of the Old Testament, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, I and II Samuel.

Leviticus is handled by Nathaniel Micklem and is probably the best thing in the volume. Here the introduction, exegesis, and exposition are all by one writer, and such an arrangement seems wise. There may not be much in the arid wastes of the wilderness but an alert spirit may discern light in dark places; and Micklem has not disdained the spiritual insights of the quaint Matthew Henry.

Numbers offers much more to the expositor and one of the brightest things here is an aptly quoted "Parable on Tips and Tithes" (p. 233); this should prove useful to many preachers. The introduction and exegesis of Deuteronomy are ably handled by G. Ernest Wright, while John Bright does the same for Joshua. For the last-named book Joseph Sizoo presents sound exposition as Phillips P. Elliott does for Judges.

A real master of the homiletic art, James T. Cleland, undertakes the exposition of Ruth to which Louise Pettibone Smith contributes introduction and exegesis. For the introduction and exegesis of I and II Samuel George B. Caird of Montreal is responsible.

This series is intended to help the preacher to a sound interpretation of scripture. And precisely here certain questions arise in the mind of this reviewer who has spent the last twenty-three years training ministers—mainly Methodist—and twenty years before that in the preaching ministry.

In this volume the area is so widespread that the actual contribution to the preacher is quite thin and slender. There are here whole pages totally blank of exposition; it is exposition the preacher wants and needs. It seems as if the expositors were overwhelmed by the weight of material hanging over their heads in the double biblical text and the exegesis.

At times, too, one wonders whether the expositor is following the exegesis. It surely would have been a wiser way to make the exegete the expositor, for exegesis and exposition are but one continuous process. Have not all our great expositors been great exegetes? One has only to think of Joseph Parker, Alexander MacLaren, or George Adam Smith. One may find it so in the New Testament in the ministry of our Lord (compare Luke 20:27-38). The old Doctor Dryasdust could not do it that way and well might folk say, "we never heard it so before." And why should they not hear it so today? Furthermore, expository preaching is not possible without the use of imagination—can there be any real preaching without that gift? And yet here we find Cleland warning against the use of imagination (p. 832). [Cleland says: "The most obvious danger which confronts the minister or teacher . . . is eisegesis. . . . If . . . imagination is undisciplined, then the outcome may be manifold but ridiculous."—Ed.] Is not every word in the Hebrew speech an image, a picture word? Is not Ruth, like Jonah, an imaginative tale?

Surely here it is through the eye-gate the message most frequently comes, and the preacher who cannot embody these images and pictures has a maimed mind. Phrases like "they journeyed [literally, pulled up the tentpegs] toward the sunrise" (Numbers 21:11), or "thou shalt not cut down the trees" (Deut. 20:19) and a host of others—what horizons they reveal and what vistas and prospects they offer to the imagination! The eye brings with it what it sees: is there no more any open vision in the land?—***John Paterson***

THESE THINGS REMAIN, *by Carlyle Marney. Abingdon-Cokesbury Press, 174 pp., $2.00*

These are unique and stimulating sermons. They make one want to hear their author preach. They remind you sometimes of Peter Marshall and sometimes of Paul Scherer. They give the reader the feeling that this man knows his people and that he is able to reach them effectively both through the heart and through the mind. The book shows Marney's acquaintance with some of the best theological thinkers of our time.

And the light shineth in darkness; and the darkness comprehended it not--John1:5

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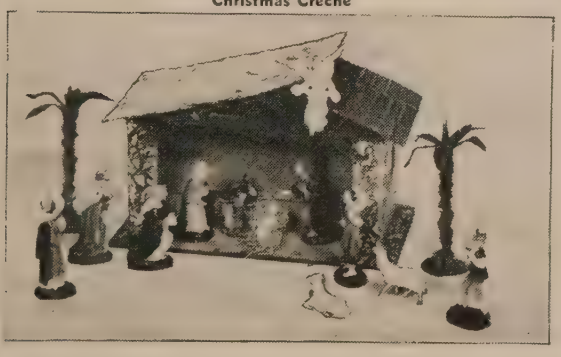

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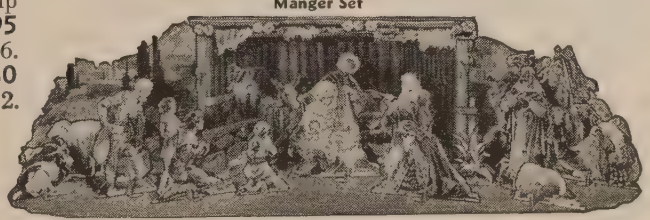

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THE MATURE HEART, *by Helen B. Emmons. Abingdon-Cokesbury Press, 160 pp., $3.50*

This volume is made up of 150 meditations that will appeal especially to older persons. They are patterned after the devotional materials of *The Upper Room.* The author is the wife of the late Methodist minister who founded and edited *The Upper Room.* The type for this attractive book is large and readable.

THE IMPUDENT DREAMER, *by Melville Harcourt. Oxford University Press, 260 pp., $5.50*

This is the friendly but honest story of a man with a social vision called "Tubby." Philip Byard Clayton served as a chaplain with the British Expeditionary Force in World War I. What he did in a hostel, Talbot House, indicates his sense of the worth of persons and the relevance of Christian faith. The author, rector of St. Ann's Episcopal Church in Brooklyn, New York, calls Clayton "a Christian in a hurry."

NEW TESTAMENT IN MODERN SPEECH, *by Francis Richard Weymouth. Harper & Brothers, 457 pp., $3.50*

A reader's edition, without technical notes, of the Weymouth translation. It is the first such edition to be published in the United States in the past decade.

THE AMERICAN CHURCH, *ed. by Vergilius Ferm. Philosophical Library, 481 pp., $6.*

The professor of philosophy in the College of Wooster presents here a helpful introduction and reference book covering selected Protestant denominations in this country. The approach has been to ask each writer to present the European background of the group he writes about. The writers know their denominations from the inside, either by virtue of membership, or special study. Elmer T. Clark prepared the section on Methodism. Vergilius Ferm is editor of the valuable reference book *An Encyclopedia of Religion,* published in 1945.

GOD, JESUS, AND MAN AND THE RELIGIOUS LIFE *(2 vols.), by Walter M. Horton et al. Association Press, 62 pp., 76 pp.; $3.75, both volumes boxed.*

Six of the Hazen Books on Religion are presented here in two volumes. They are selected from the series of twelve short books, published previously, interpreting the Christian philosophy for everyday Christian living. The volume *God, Jesus and Man* includes the titles "God," by Walter M. Horton; "Jesus," by Mary Ely Lyman; and "What Is Man?" by Robert L. Calhoun. The volume on *The Religious Life* comprises "Religious Living," by Georgia Harkness; "Prayer and Worship," by Douglas V. Steere; and "Christians in an Un-Christian Society," by Ernest Fremont Tittle. Well bound and in readable type, these little classics are boxed together at a reasonable price.

IN PARABLES, *by Clovis G. Chappell. Abingdon-Cokesbury Press, 153 pp., $2.*

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A FREE SOCIETY: AN EVALUATION OF CONTEMPORARY DEMOCRACY, *by Mark M. Heald. Philosophical Library, 546 pp., $4.75*

This appears to be a well-balanced evaluation of the democratic society. The author, a staff member of the history department of Rutgers University, treats the background, the character, the purposes, and the methods of democracy. The book is written not for the specialist, but for the citizen of a democracy.

GENTILE REACTIONS TO JEWISH IDEALS, *by Jacob S. Raisin. Philosophical Library, 876 pp., $7.50*

In this voluminous work the author sets out "to show that Judaism, in its own nature and enthusiasm, was, almost from its beginning, a missionary religion." The attempt is made to set Jewish proselytism into the context of world history.

BE STILL AND KNOW, *by Georgia Harkness. Abingdon-Cokesbury Press, 96 pp., $1.25*

These assembled poems and prayers of Georgia Harkness make a nice book of daily devotions. The author is sensitive to human needs and expresses them well in her prayers.

GEORGE WHITEFIELD, THE AWAKENER, *by Albert D. Belden. Macmillan Co., 302 pp., $6.*

This is a new edition of the romantic story of Whitefield, called "the first man who treated Great Britain and America as if they belonged to him." The book contains numerous illustrations treating the life and work of this great evangelist, the persons he knew, and the places he visited.

THE STUDENT PRAYERBOOK, *John Oliver Nelson, chief editor. Association Press, 237 pp., $2.*

This is a handbook of prayer for use in personal and group devotions prepared especially for students. It is a Haddam House book.

PURITAN SAGE (JONATHAN EDWARDS), *by Vergilius Ferm. Library Publishers, 640 pp., $7.50*

Marking the 250th anniversary of Jonathan Edwards, this is a commemorative work on the pioneer in American education and theology. These collected writings of Jonathan Edwards were edited by the head of the Department of Philosophy in the College of Wooster.

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monday morning

Tom, Dick, and Algernon

By HAROLD SCOTT

(This writer is minister of the First Unitarian Society, Salt Lake City, Utah.)

TOM, Dick, and Algernon entered the same class in an eastern theological school. It was a good school as theological schools go. Tom was a graduate of a distinguished New England college; Dick could display a diploma from a huge university on the Pacific coast; while Algernon had gone through the mill at a Midwestern denominational college.

Tom and Dick were popular with their fellow students and their professors. They were graduated in the first third of their class.

Algernon had a harder time. His sermons were mercilessly criticized by the other students. His professors as tactfully as possible intimated that he really must learn to think. He seemed to lack the ability to analyze any social or religious problem. However, he was a handsome fellow, had a good presence, and a ready vocabulary. At the end of the three years Algernon left with Tom and Dick, but without his professional degree.

In college Tom had specialized in labor problems. He took a church in western Pennsylvania. He was quite happy for a little over two years. Then came a strike. Tom investigated. He took the part of the strikers. He organized a relief organization. He put all his money into it. He put all that he could get hold of of other people's money into the cause.

The strike was lost. It lasted eight months. Tom lasted in his church four months after the strike started. He was charged with working with socialists and communists, and it was suspected he might be both. Tom tried to get another church. The seminary faculty praised his intellectual ability in guarded phrases. The church officials in all candor revealed to inquiring churches his record in his first parish. There was no demand for his services. Tom is now selling industrial life insurance.

Dick became the pastor of a wealthy liberal church in the fundamentalist South. Though from California he was regarded with suspicion as a Yankee because he had been to an eastern seminary. In the South, such seminaries are thought to be a bit lax in doctrine.

At the seminary Dick had specialized in comparative religions. He began a series of lectures on "The Sympathy of Religions." Some of the congregation intimated that he made out about as good a case for the other religions as he did for Christianity. There were many who were heard to say, with the air of meaning more than they said, that the Christian religion was good enough for them.

In his morning sermons Dick began to talk of world brotherhood. He talked about a permanent world peace. Some of the members of the American Legion decided not to attend Dick's church. Perhaps the crisis came when he preached from the text, [God] *hath made of one blood all nations. . . .*

Dick tried to get another church. The seminary faculty praised his scholarship in guarded phrases. The Southern superintendent, in all candor, revealed to inquiring churches that he feared Dick was lacking in tact. There was no demand for his services. Dick is now trying to sell Florida real estate.

Algernon took a small church in New York state. It was not much of a church and it was in a town of not more than five thousand inhabitants. Algernon got the men to eat once a month at the church instead of with their respective families. That was different. Algernon thought the young people ought to be allowed to dance in the basement of the church. The young people were for him from that time on. He was a good dancer. That church never before had had a minister who was a good dancer. Usually they had had an old man who was about through with preaching.

Algernon joined the Masons and became chaplain. The people felt that they had a real liberal. Some folks who had not been to church for a long time started again. There were not many when they all came, but the attendance was the best it had been for years. As one woman expressed it, one felt better after hearing Algernon preach.

His favorite text was, *Ye are the salt of the earth.* Sometimes a man would be feeling pretty much a sinner and pretty well convinced that society was in a bad way and that he was contributing to its badness; but after hearing Algernon preach he could see he was all wrong, that practically speaking the kingdom had arrived on the earth, and he was himself of the salt of the earth.

Too bad Algernon had to go, but a prosperous church in a town of some thirty thousand down state became interested in him. The seminary was glad to recommend him as "one of our finest young men" and the superintendent said right out that Algernon had a great future.

Algernon was a success from the first in his city church. Issues local, social, political, economic, and of all kinds came and went. Algernon said with great emotion that the business of the minister was to preach the gospel of Jesus Christ and nothing else. Practically everyone agreed with him. In fact, Algernon probably has never preached a sermon with which any one has disagreed.

Algernon kept track of the sermons on which he had the most compliments, and devoted himself to preaching that kind of sermon. Soon he was on the radio. His mail became enormous with letters from people who felt better after hearing his sermons. Algernon said it made him so happy because he could make so many people feel better. Sometimes he would read some of these letters from the pulpit. Of course, if he came to a part that was too flattering he modestly put it aside.

Some of his seminary mates who had small congregations managed to listen in once in a while. They were likely to sit up a long time that night looking off into space, or, if it was about the first of the month, staring at their bills. Of course, Algernon was put on the programs at the conferences and conventions. Even if what he said did not amount to much, one felt he was a big man. Did not he preach to big congregations?

That church just could not hold him over five years. Of course, he had had chances to go to bigger churches; but when, finally, the great church of the Immaculate Divinity in New York City became vacant, it was felt that that pulpit, made famous by three generations of world-known preachers, should call a young man with an engaging personality, a man with the hustling spirit of the world of today.

The seminary purred, the superintendent acted mysteriously and felt important. Then came the announcements. The newspaper releases stated that there was a great demand for Algernon's services. Algernon is now twice a doctor of divinity.

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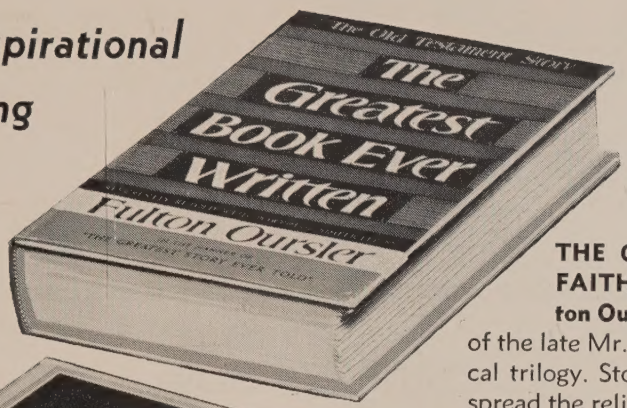

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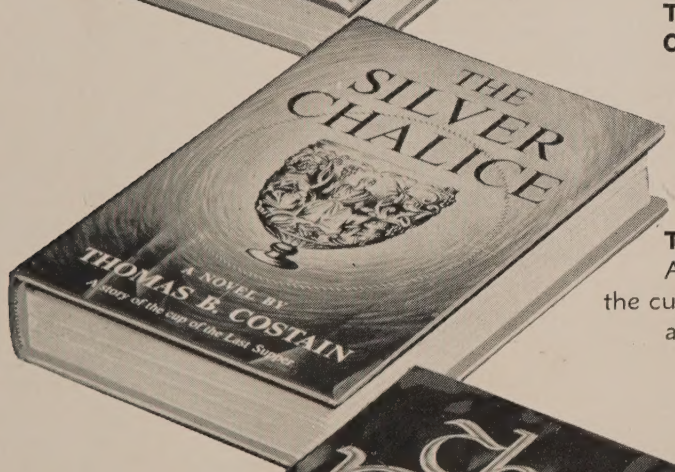

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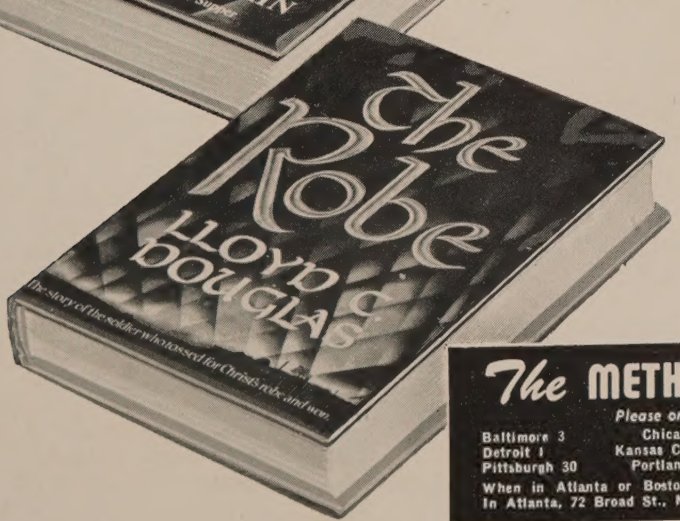

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Need for a Savior

¶ Whenever the surface of life is ripped off, either by the violence of circumstance or by a man standing boldly at the limits of this world, when the soul for one reason or another must handle mystery with its naked hands, then it becomes plain that life is more than the body, more than a matter of food, or of clothing, or of shelter, or of all the obvious necessities of a comfortable existence. When man struggles literally to pull himself together in that hour when the trivialities and petty felicities of the ordinary routine are swept aside by the tidal wave of catastrophe or miracle, then he wants to know the name of Him whose power and wit entangled man's heart and flesh in the inexplicable meshes of such an existence, and knowing His name to stand in His presence.

—Samuel H. Miller, in *The Life of the Church*
(Harper & Brothers)

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